

---

A  
BOOKE OF  
ANGLING, OR  
FISHING.

---

Wherein is shewed, by  
conference with Scriptures, the a-  
greement betweene the FISHER-  
MEN, FISHES, FISHING  
of both natures, Temporall,  
and Spirituall.

---

By SAMVEL GARDINER  
*Doct<sup>r</sup> of Divinitie.*

---

Mathew 4.19. *I C.*  
*I will make you fishers of men.*

---



---

LONDON  
Printed by Thomas Purfoor.  
1606. *S ex*

---







To Sir *Henrie Gaudie*, sir  
*Miles Corbet*, sir *Ham-*  
*mond Le-Strang*, sir *Henrie Spel-*  
*man Knights*, my verie  
kinde friends.



*Hiah* the Prophet, ta- 1. King. 11.  
king hold of *Ieroboams* 30.  
newe garment, & tea-  
ring it out into 12.  
peeeces, tooke occasi-  
on thereupon to prohecie: *Elias* ser- 1. King. 17,  
moned on the little meale vessell, and 14.  
cruise of oyle of his Hostesse, the wi-  
dow of *Zarephath*: and his scholler  
*Elizeus* did the like, preaching vpon 2. King. 4. 7  
the pitcher of oyle, of the Preachers  
widdow. By the line of such ex-  
amples, I am led to giue the Church  
such spirituall Meditations, as in time  
I haue deducted from mine angling  
**A 3** recreation.

*The Epistle Dedicatorie.*

recreation. The comparisons that lay between the fishers, and fishes of both kindes, without ransacking further reading, are my onely store, and will serue sufficiently for the common both instruction and comfort. I put these labours soorth vnder your names, as a scale of my zeale and loue towards you, for that loue which in some of you hath been ancient, and in all of you, very good to me. I commend them vnto you, and you vnto God, who more and more enlarge his holy spirit in you, to his glory, and your felicity.

*Yours in all loue in the Lord,*

**Samuel Gardiner.**

To the Reader.

**A**pply it vnto providence  
(God marking me out so  
contrary to my thoughts,  
to that calling I am in,  
to fish for soules) that I  
haue so delighted in fish-  
ing in my time, it being an  
exercise at which the very Cinicks and Sto-  
icks will not lowre, or shew frowning browes,  
& holding so in comparison with our ministe-  
riall function, in so perfect a proportion. How  
typically the Angelicall vse of Angling, shad-  
doweth and setteth foorth the duties of both  
parts. 1. Preacher. 2. Hearer, and an- Luke. 3.  
swereth like the Baptist, to the question of the  
Souldiers, Publicans, all commers, what shall  
we doe? I put it to thy iudgement, after thou  
hast but cursorily trauersed this Treatise. I  
trust God shall so blesse both it and thee, as  
thou shalt be caught, and brought thereby as  
fishes from the bottome, to the shore: from the  
bottomlesse pit of perdition, to the land of  
the liuing, and to the top of beauenly glorie.  
So fare thou well.

Thine in prayer to God, for thy good,

SAMVEL GARDINER.



*The Contents of this Booke.*

The summe of this following Treatise is  
abridged in these two Verses:

*Ecclesiam pro nunc rego : mihi climata mundi  
sunt mare : scripturae etia : piscis homo.*

Which I deliuer in English thus:

*The Church I gouerne as a shippe,  
Wee, seas with world compare,  
The scriptures are the enloping nettes,  
And men the fishes are.*

Wee will follow this diuision, and con-  
taine our selues within these limited  
bounds.

THE





## THE FIRST CHAPTER.

*Of the Fishermans Ship or Boat.*



**H**E that giueth himselfe *The Fishermans provision, for his fishing.* to Fishing, and mindeth to follow it to the best prooffe, with the true and necessarie furniture of that trade, he provideth himselfe a ship, keele, or cocke-boat, out of which he may lay out and take in his nets, and be in the vaine and way where the best doing is. But wee haue a sure and right one indeed, if we be of the Church: For *The Church* the Church in Scriptures is compared to *compared to a Ship.* a Shippe. *Noah* his Ship and Pinnesse did *Gen. 6. 14. 18. & 7. 6. 7* expressly prefigure it, and the Ship out of *11.* which Christ preached, did not obscurely *Math. 13. 2. 3.* shadow it. It may well hold comparison *Mar. 4. 1. 2* with a Ship, it is so like it in euerie *& Luk. 5. 3* degree. *Math. 7. 25*

**I.** Euerie Shippe hath need of a skilfull

**B**

and

- and watchfull Pilote and Gouvernor: so hath the Church, whereof it is fitted with the best, the eternall Sonne of God our Lord Iesus Christ sitting alwayes at the sterne of it, and carefully keeping it. So that wee need not feare though the Seas roare and beat with their proude waues against it: for he ruleth it with such a steady hand, as it cannot be shaken, & he that
- Mat. 7. 25. keepeth it, doth neither slumber nor sleepe. Of this wee haue a sure word of prophecie for our indemnitie; *Feare not, for I haue redeemed thee. I haue called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the floods, that they doe not ouerflow thee.* And that wee might build vpon it, his promise to the same effect is thus in another part of Scripture repeated; *I, (saith the Lord) will be a wall of fire round about.* The Church hath no need of a visible head, as a Ship hath, as Poperie deliuereth. For sithence Christ is neuer absent, what need haue wee of any outward head to be present? But that Christ is alwaies incūbent on his Church, & is present with his ship, his promise to the Church prooueth, *I will be with you to the*
- Ps. 121. 4.
- Isay. 43. 1.
- Zach. 2. 5.
- Now visible head in the Church, as in a ship, sithence Christ is neuer absent, but guideth it, &c.

the end of the world. Thus was he with Noah whilest his Arke and Barke floated and houered on the surface of the waters, during all the raging time of the flood. Our Pilot may seem to vs to slumber, when the Ship and Church is in danger: but as in the deluge, so in the deuillish deuises of men, hee taketh charge of it. So that we may fasten these verses vnto it translated out of a Greeke verse, of which Sybilla is said to be the author.

Mat. 28. 10.  
Gen. 7. 1.  
20. & 8. 16.  
Christ  
watcheth e-  
uer.  
Iohn. 6. 17.  
19. 20. 21.  
Mark. 6. 47  
48. 51.  
Mat. 14. 22  
24. 30. 32.  
33.  
Mark. 4.

*Mergitur interdum, sed non submergitur unquam:*

35. 36. 37.  
38. 39. 40.  
41.

*Saluificum Christi seruans ecclesia verbum.*

Mat. 8. 24.  
26.

The Church though somtimes drencht, is neuer drowned:

Luke. 8.  
23. 24. 25.

Because it is vpon Christs sauing Gospel founded.

Sybilla  
verses.

II. Euerie Ship must haue a Rudder to rule it. The Rudder wherewith the Arke of Gods Church is guided, is the word of God, the rule and direction of euerie mans life. For if we put the question of euerie mans (as Dauid doth of the young man, saying: *Wherewithall shall a young*

The rudder  
of the ship.  
Iames. 3. 4.  
Of the  
word of  
God, a rule  
for vs, &c.  
man

*man cleaſe his wayes*) and ſay, wherewith-  
all ſhall young and old, rich and poore,  
one with another rule his way? the an-  
ſwere is the ſame taken from the mouth  
of Gods ſpirit; *Euen by ruling himſelfe  
according to thy word.* For this is not  
onely a word of authoritie to binde the  
conſcience: or of wiſedome onely to ad-  
uiſe it: or of power onely to conuert it:  
or of grace onely to comfort it: but it is  
a word of eternal life, abſolutely to bleſſe  
vs, and guide this Shippe vnto the key

Ioh. 6. 27. and haue of all heavenly happines: *Whe-  
68, 69. ther elſe ſhall we goe,* (ſaith Peter to Chriſt)  
*Thou haſt the wordes of eternall life.* By  
this he gouerneth and vpholdeth all ac-  
cording to the words of the Apoſtle, *He*

Heb. 1. 3. *beareth vp all thinges by his mightie word.*

*The maine* III. The maine Maſt of this Shippe  
*Maſt of the* ſallned in the miſt of it, to which the  
*Ship.* ſayle hangeth, is his gracious promiſe of  
his being with the Church vnto the end

Math. 28. of the world, giuen in writing in this  
20. wiſe; *Loe, I am with you vnto the end of the  
Of the gra- world.* Of which there is the like enrol-  
tion 3 pro- ment in this *Magna charta* and great  
miſe of Charter betweene God and his church,  
Chriſt to his Church. as in this peece of euidence: *The moun-  
taines*



taines shall remoone, and the hilles shall fall *Iſai. 54. 10*  
 downe: but my mercie shall not depart from  
 thee, neither shall the covenant of my peace  
 fall away, (ſayth the Lord) that hath com-  
 paſſion on thee. As alſo in this, *I will ſee you*  
 againe, and your hearts ſhall reioyce, and *Ioh. 16. 22*  
 your ioy ſhall no man take from you.

III. The ſayle that maketh this Ship  
 ride merrily amidſt the lofty ſurges of the  
 Sea of this world, is our manifeſt pro-  
 feſſed faith, which taketh faſt hold of the  
 middle Maſt his forenamed kinde pro-  
 miſes, neſtling it ſelfe in them as Doves  
 in the holes of Rockes which hoyſt vp  
 the hearts of the godly aboue all earthly  
 thinges, and giue them a ſafe thorough-  
 fare, and free-paſſage through all the  
 ſtormes and tempeſts of the world. The  
 Apoſtle layeth on load of examples of  
 ſuch, who by theſe ſayles of faith, which  
 they haue heaued vp, haue paſſed the  
 pikes of this dangerous Nauigation, and  
 haue happily arriued at the heauenly Ha-  
 uen. I will deale with them as *Salomon*  
 did with the braſſe in the temple, who  
 (becauſe it was ſo maſſie and ſo much)  
 would not ſtande to weigh it: becauſe  
 there are ſuch a number of them, I liſt not

*The Sailes  
 of the ſhip.*

*Math 16.*

*16.*

*Ioh. 6. 68.*

*69.*

*Off faith ta-*

*king hold*

*of Chriſts*

*mercifull*

*promiſes.*

*Heb. 11. 4.*

*5. 7. 8. &c.*

*1. Ki. 7. 47*

to number them: he spendeth the whole Chapter in rehearfall of them.

*The anchor of the Ship of Hope.* V. The Anchor of this our Ship, is Hope. It is the Apostles allegorie, and not of our owne making: *which haue our*

Heb. 6.19. *refuge to hold fast the hope that is set before vs, which we haue as an anchor of the soule, both sure and stedfast.*

*The great cable rope belonging to this shipp.*

VI. The great Cable-rope to the which this our anchor is sure bound, that it cannot be lost, is our Patience, wherewith we possesse our soules, which the Apostle thus earnestly commendeth vnto vs. *For ye haue neede of Patience, that after ye haue* done the wil of God, *ye might receiue the promise.* The patient abiding of the Church is great, for the reward sake that is set before them in Christ their mediator.

*The groundidge.*

*Our corner stone Christ Iesus.*

May. 28. 16  
1 Pet. 2. 6.

VII. The groundidge and fast hold of this anchor, is our corner stone Christ Iesus an attribute giuen him by *Isay*, and *Peter*. *Behold, I will lay in Sion a stone, a tryed stone, a precious corner-stone, a sure foundation, and hee that beleueneth therein, shall not be ashamed.*

*Pyrats.*

VIII. Now because there are so many Pirats and Routers on the Sea, that lay at all aduantages against the Barke of his blessed

bleſſed Church; it is furniſhed like a Ship *The church*  
 of warre with ſhot and weapons of war- *furniſhed*  
 fare well enough, which ſhall make all *like a ſhipp*  
 Hei hounds either to hold in their heads, *of warre.*  
 or take them to their heeles. The ſhield *1 The. 5. 8.*  
 of Faith, the piſtoll of Prayer, the ar- *Iſay. 54*  
 ming ſword of the Spirit, the eternall *17.*  
 word of Truth are in ſtead of all; ſo as ac- *Coloſ. 4. 2.*  
 compliſhed with them, we need not feare *Pſa. 127. 5.*  
 the enimie when we meete him on the  
 face, which this diſtichon thus deliuereth.

*Sit ſides clipeus : ſit firmum oratio te-*  
*lum.*

*Et gladius verbum; cætera Chriſtus a-*  
*gat.*

Which as we may, we doe into Eng-  
 liſh thus.

*Let faith thy buckler be, thy Gun-ſhot*  
*thy deuotion,*

*Thy ſword the word; the reſt commit*  
*thou vnto Chriſts promiſion.*

If thou wouldeſt bee in thy compleat *Compleat*  
 armour layd out for thee out of Gods ar- *armour.*  
 morie, by his ſeruant *Paul*, take them  
 as they are in his Epistle vnto the Ephe-  
 ſians, parcelled out vnto thee: *Put on the*

**Eph. 6. 11.** whole armour of God, that ye may be able  
**14.** to stand against the assaults of the Devil. For  
 we wrestle not against flesh and blood; stand  
 therefore, and your loynes gird about with ve-  
 ritie, and hauing on the breast-plate of righ-  
 teousnesse, and your feet shod with the prepa-  
 ration of the Gospell of peace: above all, take  
 the shield of faith, wherewith ye may quench  
 all the fierie darts of the wicked, and take the  
**Pla. 34. 15.** helmet of saluation, and the sword of the  
**16.** spirit, which is the word of God.

**IX.** The shrewdest danger of this Ship  
 is sin. Waues & weather cannot wrack or  
 wrong it; For, by setting vp sayles against  
 the winde, or by casting anchor, and by  
 being sure before hand that the anchor  
 rope will hold, and not slacke, it will doe  
 wel inough whē the winds haue blowen,  
 and the waues haue wrought their worst:

**Luk. 6. 47.** The Deuill and deuilish men, can neuer  
**48. 49.** sinke our shippe with all their subtilties,  
**Math. 7. 24** so long as we cast our faith and hope vp-  
**25. 26. 27.** pon our rocke *Christ Iesus*. But if it da-  
 smeth against the rocke of sinne, it is in  
 great ieopardie. *Jonas* his sinne had  
 well nigh sinked the Shippe that *Jonas*  
 went in: *Peter* thought it of force, to o-  
 uerthrow more shippes then one, when  
 he

he said thus to Christ vppon the wonderfull draught of fish, which so filled two Ships, as they were readie to sinke, *Lord goe from me, for I am a sinfull man.* Om- *Epiphani-*  
*nem in censo rem vehere potest navis prater us.*

*fugitium*, (saith *Epiphanius*) that is; A Ship may more safely carrie any Passenger, than a fugitiue, which cannot be better interpreted, than of a vagrant & runaway from God. So long therefore as this rocke is in our way, we can make no way, there is neither safe fishing or tra- uailing; wherefore cast we our sinnes in- to the sea, as *Ionas* was. For with this sa- crifice the Sea is well pleased.

*Ion. 1. 15.*

*Pla. 51. 7.*

*16. 17.*

*The freight of this ship.*

*Of remissi- on of sins, iustificati- on, &c.*

X. The Freight of this Ship, and the worthy fishing it bringeth to the Key-side is, remission of sinnes, the inspiration of the good spirite, Iustification, free-grace, inheritance among them that are iustifi- ed by faith, eternall life, and all the blec- sings of heauen accompanying it.

XI. The Port to which wee driue this Ship, is death. For such as by death passe from this life, land at deaths staires, where the bodie abideth the time of the restitu- tion of all things, that with their coheires they may enter into the land of promise. &c.

*The Port*

*to which*

*we driue*

*this ship.*

*1. Cor. 15.*

*20. 26. 51.*

*&c.*

*Happie Of death,*

Reuel. 14.  
13.

Serm 4.  
De mortali-  
tate.

The time of  
the gene-  
rall mee-  
ting of fish-  
ers, and  
Seafaring  
men,  
where?

Happie they are that die in the Lord, for they rest from their labours, and their works follow them, they enioy that which their faith hath so long fished for. Wherefore wee say with Cyprian, *Non sunt fratres lugendi, accensione dominica de sauito liberati, cum sciamus non eos amitti. sed pramitti, nec accipiendas hic atras vestes, quando illi ibi indumeta alba iam sumps- rint*; which is to say, We are not so much to wayle for our brethren whome God by his messenger Death hath sent for, seeing that they are not lost, but gone before vs. Againe he saith thus verie sweetly: *Quis non peregre constitutus properet in patriam regredi? Quis non ad suos nauigare festinans, ventum prosperum cupide optaret, vt velociter charos liceret amplecti?* Who being a trauailer in forraine parts, doth not hast to his owne home? who would not willingly sayle to his friends, and desire a lustie gale of wind to speed him, that he might the sooner see the faces of his deereft kinred?

XII. The time of our generall meeeting of vs fellow-fishers and Sea-faring men, is the Iudgement day, of which day S. Iohn speaketh thus, *I saw the dead both great*

## Ship or Boat.

great and small stand before God.

XIII. Our meeting place is our heauenly *Ierusalem*, a Citie whose builder and maker is God; of which read the whole

21. Chapter of *S. Iohns* Reuelation which hath much of this matter. Thus in this

Ship which is the Church of the euerliuing God, we haue verie fit standing for

the casting out of our nets, & angles, and for our spirituall fishing, without which

there is no good to be done. For as none were saued that were not in *Noahs* Arke;

so out of the Church there is no saluation. As that was so pitched within and

without, as no water could sue thorough any seame thereof: so the state of the

Church is such, as no detriment can bee imported vnto it. For when tyrants haue

shewed the extent of their malice, the Church abideth firme as mount *Sion*, not

to be remooued. Let our prime care therefore be to be in this Ship, mindfull of that

which Saint *Austine* truly saith; *Non habet Deum patrem, qui non habet ecclesiam*

*matrem*: He hath not God to be his Father, who hath not the Church to be his

mother.

These haue beene my meditations on  
this

II Of the last  
iudgment,  
and life e-  
ternall.

Reuel. 20.  
12.

Reuel. 21.  
3. 24. 10.

11. 12. 13.  
14.

The fisher-  
mens meet-  
ing place,  
where?

Casting out  
of netts &  
angles out

of this shp.  
Gen. 6. 2.  
18. and 7.

1. 20. and  
1 Pet. 3. 20.  
Luke. 17.

27. Math.  
24. 33.  
Gen. 6. 14.

15. &c.  
The church  
is a steadie

angling  
boat, out of  
which

there is no  
safetie.

Pla. 125. 1.  
Our prime  
care.

this Boat, when I haue been in mine angling-Boat.

## THE SECOND CHAPTER.

*Of the waters that are for this fishing.*

Mar. 16. 15  
The waters  
for this fi-  
shing, are  
the world.  
Math. 13.  
47. 48.

A compar-  
ison be-  
tweene the  
world and  
the Sea.

Aug. Tom.  
2. 12 Psa.  
39.



He riuers of waters ouer which we are to cast our nets and to lay our Angles, are the wide world. The Sea, into which the drag-net of the Gospell

was cast in that parable, cleerely signifieth the world. The world hath all the conditions of the Sea; therefore it may well goe hande in hande with it. *Augustine* matcheth it with the Sea thus. *Hoc sanc-*

*tum mare est, habet amaritudinem noxam, habet fluctus tribulationum, tempestates tentationum. Habet homines velut pisces de suo malo gaudentes, & tanquam se inuicem deuorantes.* This world is a sea, which hath a hurtfull bitterness, which hath waues of tribulation, tempests of tentations. It hath men like fishes floating in it, reioycing in that which is hurtful ynto them in their baite, which is their bane: and deuouring



nouring vp one another. The world is a Sea swelling with pride, blewish with enuie, vaine glorie is the winde which maketh it to rock & reele vpon the waters, foaming with anger, very deepe and profound in couetousnes, no plummet beinge able to found the bottome of it, casting out all that commeth in the waye thorough excessiue miscarriage, hauing a mercilesse maw to swallowe vp all that it can get with vnsatiable oppression: verie dangerous to saile in, by reason of the pernicious rockes thereof of desperation & presumption couered with those waters: loslie thorough the reciprocall waues of their passiōs: ebbing & flowing in the inconstancy of it, terrible salt thorough sin: finally, *Mare amarum*, very brinish are the waters of it, and not to be brooked. As in the Sea are all sorts of fishes, and there is the great *Leuiathan* that hath his pastime in the waters: so there be in this world men of all natures and affections, we can name no creature of inclination neuer so cruell, filthie, abominable: but we will finde a Copes-mate for him of like qualitie, amonge the crowd and companie of men. Therefore heere commeth

Iob. 40. 26

The great

*Leuiathan,*

and all sort

of fishes in

the Sea: So

in the

world men

of all na-

tures, and

affections

c.

The dili-  
gence that  
ought to be  
in preachers  
of the  
word. &c.

Math. 28.  
19.

Fishers.

2 Tim. 2.  
15.

Math. 9.  
35.

commeth in an old proverbe in place,  
*There is no fishing to the Sea.* For as the  
Fisher-man delighteth there to fish most  
where most store of fish are; so should  
the spirituall Fisher-man of men, desire to  
bee there more where his auditors are  
more. The Apostles, when the dispensa-  
tion of preaching the Gospell was com-  
mitted vnto them, tooke a large circuit  
and wide perambulation through the  
world, and their commission serued them  
thereunto, being after this fourme; *Goe  
into all the world and preach the Gospell vn-  
to all creatures.* No Angler or Fisher-man  
will be alwaies plodding in one place, but  
will follow the fish whither soeuer they  
goe. Hee often findeth in a blinde vaine  
and spot, very gainfull and delightfull do-  
ings; and therefore he searcheth and ran-  
sacketh euerie place. It is meete the Mi-  
nister should doe the like, and so he must  
if he will be a workeman of such thinges,  
such a workeman as the Apostle descri-  
beth, and the Lord expecteth, *a workeman  
that needeth not bee ashamed.* Christ not  
onely fished for the Crocodile in the wa-  
ter, but for the Menowe in like manner:  
and therefore as he went thorough euerie  
Citie

Citie and popular towne : so in his progresse, he fetched in also hamlets and villages, and inclosed them in his net, *Hee* Luk. 9. 12  
*went thorough euery Citie and Towne, preaching and publishing the Kingdome of God.* They doe not therefore the halfe part of their dutie (if they doe any dutie at all) those politrique Preachers of our times, who spend the greatest part of their idleness in Princes Courts, and fancie not to preach but in great places, and cannot saue of a simple audience : as though preaching serued onely for shew of wit, and to bring in a liuing, and to liue licentiously. For there are the best places to speake their declamations, and filed orations, to drinke the wine in bolles, to attain to the greatest preferments of fat Prebendships, Parsonages, Deanries, Bishoprickes. *Dauids Aphorisme* is verie fitting for them, *They are hungry like dogges,* Psa. 59. 6.  
*and goe vp and downe the Citie.* They are 14. 15.  
hungrie of their owne profit, and not of the peoples : they are dogges that licke the sores of sinners, cunningly seeking how to currie fauour with Courtiers, neuer thinking of correcting their manners. They goe vp and downe the Citie pompously,

poussly and proudly, in the meane while their sheepe at home are committed to the ouer-sight of a simple mercenarie. When a ban-dogge, or shepheards curre is set to keep sheepe, & leaueth the flocke, and tudgeth home for victuals; the seruants of the house suffer him not, but they chide him, and cudgell him to his sheepe: It were well that beneficed men might be so serued, & might no longer than there is verie needfull cause, couch in the Court to crouch for euery crutt that falleth, the greatest gob that is, being too little for their mouthes. It is lamentable to consider, (and my heart bleedeth to thinke of it) how poore Countrey-men are neglected, and verie little, or not at all instructed: when as by office wee are in arrerages to all, because God made all, and are indebted (as the Apostle professeth of himselfe) to the wise & vnwise in asmuch as Christ hath giuen his blood in purchase for the poore, as for the potentate, & God is no acceptor of persons. It were wel then, that they would haue that memento the Apostle giueth thē; *brethrē, consider your calling*, Their calling is to a spiritual fishing: therefore as Fishers neglect no waters where-  
in

Rom. I. 14

Act. 10. 34

35.

in any good is to be done: so should preachers despise no people, vpon whome any good may be done. The sea is most inconstant and disquiet by nature: from whence the worlde very liuely hath his nature. Some write of a certaine flood and riuer called *Euripus* adiacent to the sea, how it hath a seuen-fold reciprocation and returne, that it ebbereth and floweth seuen times in euery foure and twentie howres. But no *Euripus* is so mutable and variable as the world, constant in nothing but in inconstancie. The moone changeth euery day. The Chameleon a fower footed beast in *India*, often turneth colour, but not so often as the world turneth coppie. For no *Proteus* is so often transformed, as that *Laban* changeth *Iacobs* wages tenne times: If *Laban* promise *Rachel*, he will giue *Leah* vnto *Iacob*: If *Saul* promised *Merab* to *Dauid*, he must bee pleased with *Michal*: though a peace was concluded betweene *Iabin* the king of *Hazor*, and betweene the howse of *Heber* (*Iaels* husband) the *Kenite*; yet when *Sisara* trusted to this peace, it was his perdition, For *Iael* tooke him napping with a nayle, & made sure worke of him: *Iacob*

Gen. 31. 41.  
and 29. 23.  
1. Sam. 18.  
17. 19. 11.  
Iudg. 4. 17.

1. Kings 25.  
and 2. Sam.  
3. 27. And  
20. 9. 10.  
Gen. 4. 8.  
Mat. 26.  
48. 49.  
Job, 14. 2.

called *Amasa* but to kill him: *Cain* spake  
so friendly to *Abel* onely to murder him:  
*Judas* kissed his master onely to betray  
him. The world is a false marchant, that  
by very good wordes dooth off his bad  
wares. *Iob* touching the ficklenes of the  
world, speaketh thus of it; There is no-  
thing that keepeth one state. Thou art  
now sound, and by and by sicke: thou art  
now strong, and immediatly weake: thou  
art now merrie, and presently mourning;  
thou art now ventrous, and in a moment  
timorous: thou art now quiet, and out of  
hande angrie: thou wilt, thou wilt not:  
thou doest, thou vndoeft: thou art alwaies  
ebbing and flowing with the sea. The sea  
is of such troublesome disposition of  
it selfe, as it is neuer quiet, but it hath his  
boyling & surging commotions, though  
it be not angred with windes, or stormes,  
or accidentall perturbations. For one  
waue so successuely followeth another,  
& taketh it by the heele, as by the impe-  
tuous violence thereof, they breake  
one another. These waters are the wic-  
ked ones, who are not without their in-  
ward conuulsions, the waues of their wic-  
ed doings, incessantly beating against  
their

their guiltie consciences, which worse than any ragged hangman extreamely, but chereth them. The furious furies are alwaies hanging on them, (not such as fables fancie *tedis ardentibus* searing them with burning torches) but with the remembrance of their forepassed euils, tearing & tormenting them. *Sua quæque fraus* (saith the Orator) *et suus terror maxime* *Cic. orat. i.* *vexat: suum quæque scelus agitat, amentiaq, afficit, sua mala cogitationes conscientiaque animi terrent.* These perturbations they are no more able to lay downe of themselves, no more than the sea can lay downe the collision of his waues of it selfe: we finde the wicked world in these respects, thus compared by the Prophet *Isaiab*, to the sea. *The wicked are like the raging sea that cannot rest.* It is no good fishing in a troublesome streame. *A* *1 say. 5 7. 20* troublesome fellow is commonly incorrigible, he is wilier than to be taken with the net and hooke of Gods worde. It is with him as *Salomon* saith, *Hec that repro- Pro. 9. 7.* *ueth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a blot.* To admonish a contumacious companion, is as if wee

20 *Of the Waters that are*

should iobbe and goade a madde man, & feed a fier with oyle. For they are not on-ly vncapable of reproofe, but they meditate all the mischief they can against their monitors. They are of a dogged disposition vppe and downe. For as dogges doe preferre filth before perfume; a contagious carrion, before any good confection: so this currish kind delight too much in their filthines, than by hearing wholesom admonition to bee wonne to godlinesse. Dogges flie vpon such as endeavour to put them from their carrion they haue seized vpon: so such hell-houndes will violently rise vp against such, as shall goe about to withdrawe them from their filthi-

ness. Doctrin of admonition doth so little with them, as miracles doe not mooue them. For how many strange wonders did Christ among such, who were neuer the better for them? wherefore, that wee should not loose our labours among such, let vs heare what warning is giuen vs of such; *Giue yee not that which is holy vnto dogges, neither cast yee your pearles before swine, least they tread them under their feet, and turning againe al to rent you. But yet as wise fishermen, wee must discretely distinguish*

*Mar. 3. 22.*

*Mat. 9. 34.*

*and 12. 24.*

*& Luke 11.*

*15.*

*Matth 11.*

*21. 23.*

*Iohn 16. 22.*

*29.*

*Matth. 7. 6.*



stinguish of sinners, and way wel their affections, & if there bee any hope of hooking them, or tolling them to our nets, we are to lay for them, wee must trie before wee doe distrust, and proue what may bee done, and though the water be somewhat rough, yet there may be some doings; we are to doe our best, though we feare the worst, & we are to deale as we may with him, before wee finally despaire of any; what thou shouldst doe with such, faith & charitie will tell thee better than any. *Augustine* in his Confessiōs writeth of *Alypius* that was wholly dedicated to theatrical pastimes, and vaine games, and was reclaimed from them by *Augustine* his biting inuectiue against them, at which hee grew into an anger with himselfe, and euer after very feruently fancied him. But the deeper, cleerer, and stiller waters are, the best <sup>Of the best and worst</sup> places to fish <sup>places to fish</sup> for fishers: shallow muddie riuers giue no sport, for there is no roome for a floe of an angle to sinck, or for a net to bee laid out: besides that, the fishes there mudding themselues, they cannot be got out. Such as are not of deepe deuotion, but of shallow vnderstanding in heavenly thinges, such as plodde wholly in the mudde and

myre of the worlde, will neuer rise vp to the sword of the water, that the net might goe vnder them. For as beasts that feede grossly, doe neuer flie high, so grosse minded men haue neuer high thoughts in heauenly thinges. Also the mudde of this place doth pollute the nette, snarle it, and hurte it: the glorious gospel of the son of God is defiled, contradicted, rent by the puddle of couetous minded men, drunkards, swinish Epicures, heretiques, schismaticques, and the flockes of their companions, of which the Church hath had too wofull experience. I wil vrge this allegorie no further, nor suffer it to goe further with mee, than the hande of the scripture guideth it; therefore let this bee sufficient that hath beene said, of the sorts of waters that are best for our angling occupation, and spirituall fishing.



THE THIRD CHAPTER.

*Of the nets, and angle-rod that  
are for this fishing.*



He instrument of our  
angelicall angling and  
fishing, is the worde of  
God preached, which by  
Christ in the Gospell is *Mat. 13. 47*  
compared to a net, which  
is of that making, as it sweepeth as it go-  
eth, and therefore the Latines call it *verri-  
culum*, because as a beesome (thorow  
what so is in the way) it maketh cleane  
worke. It may as well bee likened to the  
angling pole, or to any other inuention,  
for the catching of fishe. The vse of the *Luke 5. 6.*  
fishers mans nette chiefly serueth, to re-  
straine the exorbitant passage of fishes  
vncertainly skudding vp & downe with-  
out any order, hemming them in, and kee-  
ping them at a bay within the compasse  
of it. Of this effect and working is the *The parer*  
preached worde, as intercepting our ex- *Or the wor-*  
C4 *travagant*

king of the  
preached  
word; and  
the great  
hope that is  
to be had of  
such as will  
be re.

After 9.2.  
4.6.17.19.  
20.

Jude 11.  
Num. 22.  
23.32.  
2. Pet. 2.15.  
16.

Num. 22.  
18 and 24.  
13.

1. King. 22.

travagant affections, wandering wide out of the way, without gouernance of the spirite, and streightning our libertie, keeping vs by the obediēce of faith within the limmits of Gods law. Let vs take our vagaries neuer so much as fishes in their element, if euer we come to the nets way, we may bee stayed in our waie. So was *Paul*, when hee was a *Saul* posting to *Damascus* with high commission to trouble those that were of the religion, in the midde way, being stayed in his course, the word of God counternaunding him, and he obeying it, resting vppon the direction of it, saying; *Lord, what wilt thou haue mee doe?* Though *Balaam* the son of *Beser* loued the wages of vnrighteousnesse, and loued the golde of *Moab* as his life, yet he durst not for his life doe otherwise than he was warranted by God, and so he answered the Lords that stayed vppon him, saying: If *Balaak* would giue me his house full of siluer and gold, I cannot goe beyond the word of my Lord God, to doe lesse or more. Gods word to him was a hooke to his nose, and a net to stoppe his progresse. *Achab* looked that *Mischeah* shoulde haue spoken lea-

sings

sings & pleasings vnto him; but the word of God had such sure hold of him, as hee might haue sooner his head, than his help. The children of Israel in all their wide and wearisome trauailes went on by degrees, as the word of God directed them. I despayre not of any mans calling, if hee will but come within the reach of the nette of Gods word, how soeuer he hath no meaning to bee taken in it, for hee may bee caught, and brought vp to heauenly shore whether hee will or no. I haue read of as great an acte as this, done at Hierusalem vpon the high Priests seruants sent out by their master for the attachment of Christ; who finding him in his pulpit, & hearing his preaching, their heartes melted away as droppes of water, & they had no power ouer him, but returned as they came, thus answering their maisters, *Never any man spake as that man.* Thus was *Saul* and his seruants serued; *Saul* sent seruants to apprehend *Dauid*, who finding him among the Prophets, they were immediatly in the vaine of prophecie. And when *Saul* came himselfe, hee sermoned in such sort. *Laban* neuer searched so narrowly *Jacobs* houshold-stuffe, as the worde of God searcheth

15.17.19.

25.

Num. 9.15.

17.18. &c.

Ieh. 7.32.

45.46.

The good  
that may  
be had, by  
comming to  
Sermons.

1.Sam.19.

12.20.21.

22.23.

Gen. 31.33.

34.

26 *Of the nets and angle-rod*

searcheth our inner parts, reforming the,  
*Heb.* 4. 12. and conforming them thereunto. As *Simon*  
*Luke* 2. 27. *meon* abiding in the temple, found Christ;  
 28. 29. so many but by coming to the church, haue  
*Rom.* 1. 16. found saluation. There is a hidden vn-  
*1. Cor.* 1. 18. speakable power in the word preached, to  
 draw Disciples after it, and to gain soules  
 to God. *Iohn Baptist* had but one night  
*Luke* 3. 10. laid out his net, & he found innumerable  
 12. 14. soulstake in it, of al sorts. 1. The menowes  
 and meaner sorte, the croude of common  
 people. 2. Publicans and sinners, verie  
 slipperie eales, that had long lien in the  
 mudde of their misdoings. 3. Sanguina-  
 rie souldiers, the Pike, and water-wolues  
 of the Ocean of this worlde, a people na-  
 turally diseased with the bloodie issue. Al  
 these came trauelling into the net at once,  
 & hee no sooner angled for them, but had  
 them. It was not the contention of his  
 spirites, or the inuention of his wits, or the  
 intention of his good wil, that won them,  
 but it was God that had a nette for the  
 nones for them, and a hooke that entred  
 thorowe them and held them. *Peter* got  
*Acts* 2. 37. a worthie dish of fishe at one time, in the  
 40. 41. 47. fishponds at Hierusalem, when as no soo-  
 ner he pricked them with the hooke, but  
 they

that are for this fishing. 27

they were pricked in their hearts, & said vnto Peter & the other Apostles, *Men & breihren, what shall we doe?* and the same day, there were added to the Church three thousand soules. There resorted to the lectures of *Jeremie* very head-strong fellows, such, as his nets, and angels, for a time could not holde; but when they had tired themselues in their wādring wayes, they retyred to his nette, and strived no more with it: the king the great *Lemathan*, the nobles, the dragons in the waters, & the other kindes of fishes, all sorts of people gathered to him, and hee drew them to him easier, than hee could haue conceiued. *Ezechiel* in the person of God, thus deciphereth the manner of men of his time, that were formall hearers of the word; *They come vnto thee, as the people vsesh to come: and my people set before thee & heare thy wordes, but they will not doe them.* But were not the worde of God such a capable net as it is, it shoulde not thus haue enclosed them as it did, and had their companies. The *Nazarites* against their willes were in compasse of this spred net at Christ his preaching among them, and they were so incircled past their winding out,

*Jerem. 38.*

*and 41.*

*Eze. 33. 31.*

*Luke 4. 16.*

*17. 22.*

28 *Of the nets and angle-rod*

Mar. 6. 20.

Matth. 14. 2

Acts 13. 8.

11.

Acts 5. 1.

5. 10.

Gen. 4. 9.

out as they admired the deliuerance of  
such doctrine, & bare witnes to the grace  
of the Gospell,mauger their beardes. This  
net so entangled, and snarled *Herod*, as he  
feared the Baptist both aliue and dead.  
The hooke of *Pauls* angle-line strooke  
*Elim*, as thorow the eies, & blinded him,  
with such a one did *Peter* take *Ananias*,  
and *Saphira*, and it cost them their liues.  
*Cain* when the hooke first pricked him, by  
struiuing with it like a fishe that striueth  
with a hooke, more wounded himselfe,  
till at last he yeelded, leauing his wrang-  
ling, and trembled before God. So often  
as thou comest vnto a sermon, consider  
how God by his Preachers trowleth for  
thee. Say not for Gods sake, I will not  
heare the preacher, I am not friends with  
him, I will not come to Church, while I  
am at oddes with him: Or I am booke  
learned enough, I know as much as he can  
tell mee. For thou knowest not what this  
drag-nette, and angle will doe, for all thy  
great learning. Bee thou a man of meta-  
physicall wisedome, I trust thou wilt not  
compare with *Dauid*, a man fulfilled with  
the spirite of God, with whome God tal-  
ked as familiarly, as the Father with the  
child,



childe, of whom wee may say as *Belsazar's* Quene said of *Daniel*. In whome is the spirit of the holy Gods, light, and understanding, and wisdom, like the wisdom of the Gods, was found in him. Yet for all his priuiledge of propheticie, and other royall induments, and prerogatiues of grace, he was cast into a bedde of sinne (as *Iezabel* into a bedde of fornication) whereon hee had slept *Endimions* sleepe, if *Nathan* the preacher had not rowsed him, and by a parable, whereof hee was the subiect, and answere, shaked him by the shoulders, and set him on his feete; at whose preaching voyce he awaking, deuised that daintie antheim and dittie, the ode and song of mercie, the necke verse-that saue offenders from death, and it being seriously song, or saide, shall saue vs all sinners from the second death, the 15. Psalm. *Nabuchodonoser* had before his eyes in a vision, a large extended tree, which was the interpretation of his imperiall kingdome: but he was neuer the wiser for the vision, though all his wisards had bin with their books for him, vntill he heard the preacher *Daniels* prelection. *Paul* was a man of very worthy parts, and hee had bringing

Dan. 5. 10.

11. 12.

2. Sam. 11.

4. 6. 13. 14.

15.

Chap. 12.

1. 7. 13

Psal. 51.

Dan. 4. 2. 29.

*AB. 22. 3. 6.* bringing vp with the best, he was a Jewe  
*12. 13. &c.* borne, which was a gainful an advantage,  
*Phil. 3. 5.* then as it was of old to haue beene an A-  
*2 Co. 11. 22.* thenian borne, rather than a *Barbarian.*  
*Acts. 23. 6.*

*Tharsus* in *Cilicia* was his foster place. He was trained vp in learning in the mother citie *Hierusalem*, vnder a schoole-maister of renowned memorie. *Gamaliel* doctour of the lawes; his institution and profession was according to the straight rules of *Pharasaisme* without any deflexion. His zeale and deuotion, had it not been blinded with superstition, had admitted no cōparison, he had the mark of the true religion, which was circumcision, which he receiued not in proesse of time, (as many proselites in their nature or older age) but at the due time, with the first and best, the eight day: His descent was from *Israel*, not *Esay*, who morgaged and made a sale of his inheritance, his tribe was *Beniamin*, that had neuer relapsed to Idolatrie. His antiquitie in that line was famous, as being an *Hebrew* of the *Hebrewes*. Thus yee perceiue what excellent thinges are spoken of him: yet all these rather hindred him, than helped him, till God by a sermon from heauen, did helpe him, and sent him

him to *Ananias* a preacher, to practise *Altes 22.6.*  
 vppon him, and of a persecutour to make *7.12.13.*  
 him a professour: who had him not in *Ec.*  
 hand long, before the scales of his former *Altes 9.10*  
 blindnes fell frō his eyes, distasting who- *18. Ec.*  
 ly his former profession, sauouring, and  
 sauouring a contrarie conuersion, and  
 so loathing the one, in the loue of the o-  
 ther, as he esteemed it no better thā dong,  
 compared with the excellent knowledge  
 of Christ. Also this similitude that wee *Phil. 3.8.*  
 haue in hand, holdeth fitly by compari-  
 son with our purpose. For as the fisher- *Matth. 13.*  
 mans draw-net bringeth to shore al sorts *47.48.*  
 of fishe, good and bad togeather, & with  
 them the filth and pelfe of the water, as  
 emptie shels, weedes, busshie stalkes, and  
 trashe: so when the word is preached, the  
 good and badde, the elect and out-casts  
 heare it togeather, and in outward appea-  
 rance, the worst giue often good counte-  
 nance vnto it, and formally doe professe  
 it, although their mindes with the prodigal  
 sonne, are in a faire countrie, very wide  
 of it. This is the cause that there are so *Luk. 15.13*  
 many hypocrites, and counterfet Christi-  
 ans in our holy assemblies, that haue so  
 many fallacies betwene the porch and  
 the

32 *Of the nets and angle-rod,*

*1. Kings 14.  
1. 2. 4.*

the altar, that they might not bee found out what they are; as *Ieroboams* wife had a disguised mantell that *Abiah* the Prophet might not know who she was, as the lifting vppe of their eyes and handes, the bowing of their knees, the smiting of their breasts and thighes, their demure looks, their loude sighings, the labour of their lippes, their hanging downe of heades, their shedding of teares, toyes that beguile the beleeuing people, that can neuer bleare the fierie eyes of the al-knowledge of the onely wise God. These hypocrites are but as counterfeit mony outwardly ouerlayd with siluer, the basis and substance thereof being but copper. As the *Estrich* hath the winges of a hawke, but not the flight of a hawke; so such deep dissemblers and double dealers, haue but the colour and countenance of christians; they haue not the condition of Christians to flie high, by the winges of zealous religion. They wash but their hands with *Pilat*, and not their consciences. They seeke with *Esau* that which is without, outward estimation: but the other with *Iacob* abide within, they are inwardly holy, and obtaine the benediction. But when there

*Mat. 27. 14.  
Gen. 25. 27.  
1. 27. 1. &c*

There shall be a separation made of them,  
 we shall shew hereafter in his proper place. <sup>1. Co. 1. 18.</sup>  
 In the meane while we are to consider how <sup>23. 24.</sup>  
 none can possibly escape this nette, but  
 that it taketh only one, one way or other,  
 which way soeuer he turneth him, either  
 to life or death. Though no fisherman <sup>Iob. 40. 21.</sup>  
 hath a nette or angle for the *Leuiathan*,  
 and as *Iob* saith, *Who can put a hooke in his*  
*nose, or pierce his iawes with an angle*, yet  
 the Lord (as saith *Isaiah*) will set for the  
 great Dragon, and draw vp the Crocodile  
 in the water with his hooke. The great  
 mountaine before *Zorobabell* shall be le-  
 uelled, and made plaine. *Tophet* is prepa- <sup>Isa. 30. 33.</sup>  
*red enen for the King*. Theeues shall be ta- <sup>Ios. 7. 1.</sup>  
 ken in his nette as *Achan* was. Corrupt <sup>Isa. 22. 18.</sup>  
 officers shall be cut off, as *Shebua* was. <sup>I. Za. 6. 11. 8.</sup>  
 Idle ministers, and desidious shepherdes  
 come into this nette, and they shall die  
 the death, as those three, whom the nette  
 of Gods iudgment snatched away in one  
 moneth. The blasphemers shall be caught <sup>Leuit. 24.</sup>  
 with the rest, as the *Egyptian* was that <sup>10.</sup>  
 was stoned to death. It encreaseth false  
 witnesses, as it did the promooters and  
 informers against *Daniel*. It draweth he- <sup>Dan. 6. 24.</sup>  
 retikes and idolaters, whose parents by

D

decree

### 34 Of the nets and angle-rod

- Zach. 13. 3.** decree must doe thē to death. Shall schismaticks escape, & winde themselues in the weedes? There is no such matter, and that the iudgement done vpon *Corah* and his com. lices, euidently enough sheweth.
- Num. 16. 1. 31.** And Hypocrites shalbe hemmed in with the confused crowde, as the storie of *Ananias* and *Saphira* manifesteth. The
- Isa. 5. 1. 3. 10.** clefts of rockes shall not hide them, the bushes and segge in the riuer shall not shrowd them, for all of them shall be put out, and the Lord with lanterns & torch-light shall search for them. But if our nets be not sound and whole, wee marre all together, and wee haue but our labour for our paines. If our teaching bee not good, grounded vpon the word, we can doe no good.
- Aug. Tom. 4. de fide et ope. cap. 17.** *Retibus bonis, capi possunt pisces & boni et mali; retibus autem malis, capi non possunt pisces boni. Quia in doctrina bona, et bonus potest esse qui audit et facit, & malus qui audit, et non facit. In doctrina verò mala, et qui eam veram putat, quāuis ei non obtemperat malus est, et qui obtemperat peior est.* That is to say: In good nettes, fishes both good and badde may bee taken; but by naughty nettes, good fishes will not be gotten.
- Because

Because by that doctrine which is good, hee that heareth it and doth it, is good; and hee that heareth it and doth it not, is euill. But in euill doctrine, he that conceiueth it to be true though he followeth it not, is badde; and hee that obeyeth it is worst of all. But this nette of the gospel hath been miserably torne from time to time by erroneous spirites, heretikes, and scismatiques, deceiuable teachers, barterers of the bible, and purloyners of sacred misteries. *Arrius* was such a one, who because hee might not speed in his sute to bee bishop of *Alexandria*, kept reuell rout with this nette, and mangled it without mercie. *Donatus* was another, who by a sawcie vn sufferable singularitie, made such garboles and tossed and turmoyled this nette in that wise, as the rupture thereof was long in making vp, hee deuided the nette, and the garment of Christ without seame, and more sauage thā the souldier brake the knees of Christ: *Mat. 27.*  
 Of this brotherhood are our Popelinges, *Ioh. 19. 23.*  
 who harme this net as much as they can, *24. 33.*  
 and hinder those that woulde mend their breaches according to the purtie of the primitiue Church. This hath beene al-

36 Of the netts and angle-rod

August: de  
bapt contra  
Donat.

Cypri: epist:  
ad Iulia-  
num 37.

waies the condition of the Church to bee  
pestred with such. *Epyphanius* scoreth vp  
fourescore seuerall heresies of his time;  
& *Augustine* reckneth more, which came  
vppe with the Gospell. All these stand  
vpon the sufficiencie of their tewe, and  
obiekt, that they lay out as good nettes as  
we. But bragges are no proofes. The  
*Donatists* in *Africa* stood vpon their slip-  
pers, suggesting that the *Orthodox* all fa-  
thers of the Church, made merchandise of  
the word, and that they themselues were  
maintainers of it. But *Augustine* telleth  
them that they were but *conficti, non con-  
uicti traditores*, the parties they accused,  
were onely but by confiction, & not any  
due conuiction, deprauers of the scrip-  
tures. *Dioscorus* an arch-heretique open-  
ly at the counsell board at *Chalcedon* bra-  
ued it thus: *Ego defendo dogmata sancto-  
rum patrum*: I defend the doctrine of the  
antient fathers. An Ape cladde in pur-  
ple is but an ape; no more is *Nonatius* ar-  
rogating to himselfe the authoritie of the  
Church. *Ebion* though he was a *Samari-  
zan* vp & downe, yet (as *Epyphanius* saith)  
he would goe for a Christian. The *Mar-  
cionites* are as stiffe as any, that they are  
the



the true Church, of whom saith *Tertullian*, *Faciunt fauos et vespa faciunt ecclesias et Marcionite*; waspes make hony combs, and Martioneres Churches. Desolation standeth in the holy place, a pirat will lurke priuely in the arke of *Noah*. a Pharisee will speake biglie. The temple of the Lord, the temple of the Lorde, and they boast themselves to be the seed of *Abraham*. But they are of their father the deuiill, as Christ answereth them, and they are the synagog of Sathan, as the Angell in the Reuelation tearmeth them. Thus are all gatherings drawne in by this nette according to that which Christ saith of it, *It gathereth of all kind of things*. For God as he is impartiall, and without respect of persons, debarreth none. Some like flimy & slipperie celes, no sooner find themselves entangled in the nette, but they seeke to wind and straine out themselves, seeking occasions, and starting holes, & friuolous excuses. Some not onely slippe out, but breake the shales of the net with their strugling, wringing, and wronging the scriptures miserably with their contrarie constructions; making them no more like themselves by that time they

Mat. 24. 15

E 3. 9.

Iere. 7. 4.

Iohn 8. 33.

39. 44. 53.

Reue. 2. 9.

Mat. 13. 47

38 *Of the nets and angle-rod*

haue trimmed them, than the counterfeite that *Michol* placed vpon the pileow, was like vnto *Dauid*. These make such an opening in the netre and thorough passage, as others take the aduantage of escaping out of it. Others there are so ouerlaiden in themselves in their earthly affections, as they not onely way downe the netre, but they draw it to their owne affections, and if any scripture goeth but a mile with them, they will make it goe twaine. Finally there are a sorte of such that this net shackleth, that seeme in outward sight to make a proper dish of fish, they seeme so sanctified and holy, but they haue but a name that they liue, but they are twise dead, vnseruiceable for God, and in the sight of the world abominable, good for nothing but to bee cast ouerbord. In that the capacite of the net is such, as it containeth all kinds, it sheweth the illimited largenes of the church, how it is not confined, circūscribed, or to any peculiar place tyed, (as the church of *Rome* would haue it, hemming it in within the precincts of their dominatiō) but that it spreadeth it selfe ouer the whole world. *His dominion* (saith the *Psalmograph*)

*1. Sam. 19.*  
*13. 16.*

*Reue. 3. 17.*

*Ma. 13. 47.*  
*48.*

grah) shall be from sea to sea, and from the  
rivers unto the ends of the land: They that psal. 72. 2.  
9. 10. 11.  
dwell in the wilderness shall kneele before  
him, and his enemies shall kicke the dust. The  
kings of Tarshish and of the isles shall bring  
presents: the kings of Sheba and Seba shall  
bring gifts: yea all kinges shall worshippe him,  
all nations shall serue him. The two ends  
of these nettes are fastned to the vtmost  
ends of this world, to the East, and to the  
West, wherefore Christ saith; Mat. 8. 11.  
Many shall come from the East and West, and shall sitte  
with Abraham, Isaac, and Iacob in the  
kingdome of heauen. It must needs bee  
of vnmeasurable measure: forasmuch as  
such a member without number is con-  
cluded in it: For while Iohn woulde take Reue. 7. 9.  
tale of them and score them vpper by their  
twelue thousandes together, he cometh  
in at last with a reckoning without reck-  
ning, saying, I beheld & to a great multitude  
which no man could number, of all nations  
and kindreds, and people and tongues stood  
before the throne, and before the Lambe, clo-  
thed with long white robes, & palmes in their  
bandes. Herein therefore the spirituall  
differeth from the worldly nette, that the  
one may be spanned and measured, and is

The differ-  
ence be-  
twixt the

48 *'Of the netts and angle-rod*

*spiritual,  
and the  
worldly net.*

*The Persian  
and Median  
Empire.  
The Greci-  
ans, Ro-  
mans, &c.*

*The Turke.*

*Psal. 60. 6.  
7. 8.*

*Psal. 2. 6. 8.*

*The agree-  
ment be-  
twixt the  
spirituall,  
and the  
worldly net*

bounded: but no line may take the length and compasse of the other, and it may not bee appointed his boundes and borders. The circuite of the *Persian* and *Median* Empire stretcheth selfe farre and wide, hauing 120. provinces in it, yet it reached not through the world. The *Grecians*, *Romanes*, *Babylonians*, were verie mightie monarckes, yet by their mappes we may soone measure the borders of their kingdomes. The *Turke* at this day, who is the hammer of the nations, who can sing and say with *Dauid*, *Gilead is mine, and Manasses is mine, ouer Edom will I cast out my shoe: Asia is mine, Africa is mine, ouer Europe will I cast out my shoe*: hath as wee know, but his distinct dominions, there being many kingdomes beside wherein hee hath nothing to doe, onely the king God hath set ouer his holy hill of *Sion*, ruleth ouer all, to whome he hath giuen the heathen for his inheritance, and the vttermost parts of the earth for his possession. But herein the nette of the word hath very sutably agreement with an ordinarie worldly nette, in that it is oft remooued as the other. As fishermen carrie their nettes from place to place, as they please themselves,

themselves, according to the nature and  
 conditiō of the places, fishing there most  
 where the skulls of fishes are: so Christ as  
 it best pleaseth him, draggeth his nettes  
 from streame to streame, from one king-  
 dome, to another people, where the best  
 vaine is, where there is a people prepared  
 vnto God. The Church was first planted  
 in Paradice, then it abode with *Abel*,  
 next it floted vppon the waters in *Noas*  
 arke: then it remooued to *Mesopotamia*  
 with *Abraham*, and flitted with him to  
*Canan*, *Egypt*, *Canaan*. Afterward it  
 was with *Isac*, then with *Iacob*, then  
 with *Ioseph*, with *Ezechiah*, *Iosiah*, with  
 Christ, with his Apostles. Sometimes it  
 was in *Iurie*, at another time in *Galile*,  
 sometimes in the assēblie of the apostles,  
 sometimes in the house of *Iohn*, *Marke*, of  
 late times in *Germanie*, *Fraunce*, and now  
 in the kingdomes of *England*, *Scotland*,  
*Ireland*. But as God hath his nettes: so  
 the deuill and the world haue their netts  
 which drawe simple soules layden with  
 sinnes, and allured with pleasurable, ob-  
 iects into all infelicitie, of which the Pro-  
 phet *Abacuc* speaketh thus: *They take*  
*vp all with the angell, they catch it in their*  
*nettie,*

*Gen. 1. 16.*

*&c.*

*Gen. 2. 15.*

*Gen. 4. 4.*

*Gen. 6. 18.*

*Gen. 12. 1.*

*Act. 2.*

*Act. 7. 2.*

*Act. 12.*

*God hath*

*his netts.*

*Sathan and*

*the world*

*haue their*

*netts.*

*Abac. 1. 15.*

*16. 17. &c.*

## 42      Of the netts and angle-rod

*Abac. 1. 15.*      nette, and gather it in their yarne, whereof  
*16. 17. &c.*      they reioyce and are glad. The deuill is  
*Iob. 1. 7.*      *Peripateticus semper ambulans*, alwaies  
*1. Pet. 5. 8.*      walking, going about, seeking whome he

*How the  
 angle  
 knoweth  
 when a fish  
 is taken.*

*How Sa.  
 that know  
 eth when  
 he hath  
 sped.  
 Satans  
 baits: for  
 seuerall  
 kinds of  
 people.*

may ensnare, and all is fish that come into his nette; and hee knoweth as well when wee are taken, as any angler doth know when a fish is taken. For an angler though hee see not the fishe, yet when the flore, quill, or corme sincketh, hee is sure that the fishe is hooked, whereuppon hee striketh him, & bringeth him into the boate. So our hearts being deepe riuers, & the deuill being no more able to descric the thoughts therof, than the angler can descric what fishes are in the waters, (for the secrets of hearts are only knowne to God) he baiteth a hooke for vs, and by the going downe of the line, he knoweth we are sped. If hee seeth wee are couetously giuen, he sets riches before vs, and we bite by and by at them: if we be ambitious he offereth titles and degrees of dignitie, & we lay hold of them presently: if wee be enuious & malicious, he ministreth matter for this madnesse to worke vpon: hee hath manifold netts of temptations, sometimes besetting vs with vaine pleasures:

fures: & sometimes encircling vs with  
 sorrowes: sometimes fetching vs in with  
 feare, and sometimes againe pricking vs  
 with pride and presumption: as he findeth  
 vs qualified, so he fiteth himselfe for vs,  
 and by our ready and greedy apprehensi-  
 on of his temptations, he worketh our  
 destruction. Therefore euerie bait that  
 he layeth for vs being our bane, let vs  
 not come within the length of his line, or  
 within the libertie of his nettes. If wee  
 doe, labour and strue we all that we may  
 to get our feet out of these netts, by our  
 hartie timely repentance, by running into  
 the waters of saludtion, and by suffering  
 our selues to bee drawne from the pit of  
 perdition of our sinfull liues, to the open  
 wholesome ayre which breatheth eternal  
 life into vs; that wee may be drawne out  
 of darkenesse by the draw-nets of Gods  
 word into light, from the horrible pitte of  
 mire and clay, to all puritie of conuersati-  
 on: from our wandering thoughts, to a  
 settled stedfast holines. This will the word  
 of God worke with vs, wherefore *Augu-*  
*stine* likeneth it to the āglers hooke, *verbum*  
*hamus est, qui dū capitur, capit:* the word is  
 a hooke which being taken of vs, taketh

*How to a-*  
*void the*  
*nets of Sa-*  
*than, and*  
*escape his*  
*baites.*  
*Being en-*  
*tangled,*  
*how to get*  
*out of Sa-*  
*thans nets,*  
*and to*  
*breake of*  
*from his*  
*hookes.*  
*Of repen-*  
*tance, &c.*

vs, and happie man is he that is taken of it, for he is taken, *non ad cadem, sed ad salutem*; not to the slaughter, but to saluation. Thus we know what furniture wee ought to prouide for this our fishing profession, and the Lord giue vs vnderstanding in all thinges.



#### THE FOUETH CHAPTER.

*Of the fishermen that principally are appointed for this office.*



Angles, hookes, lines, nets, and whatsoeuer implements of that trade wait vpon the labours & faithfulness of the fishermen, & they are they that giue vie and vertue vnto them, and must sett them a working. For vnlesse they lay them in, and draw them out of the waters, they are to no purpose. The angle, and net of the gospel of Christ, must by those who haue the dispensation thereof giuen them by God,



God, be vsed accordingly, not haged vpō hedge, or hidden vnder the roofes of their houses. For fishes are creatures as hie and strange of men, as any are, & loue no other element then their owne; nor other company then their owne, worldly men are so affected, out of the earth which is their element they would not goe; and as fishes of each kind skulk togeather, and birdes of a feather flie togeather: so men of like mindes will conuerse togeather, and they are loath to haue fellowshippe with any that are not like themselues. Wherefore to draw fishes to vs whether they will or no, doe our fishing rewe serue, and there are such who continually lay for them. So God hath giuen vs furniture good store for our spirituall fishing, and hath appointed officers for the purpose to see to this busines qualifying them accordingly, giuing some to bee Apostles, *Ephe. 4.7.* some to be doctors, some teachers, all of *II. 12.* them for this ministrie of fishing, & catching soules for God. For this cause the people before the law, had the Patriarches: those vnder the law, the Prophets: they in the time of grace reuealed vnder the gospel, had Christ the Apostles, and the succeeding

Acts 10.

34. 44.

Acts 8. 35.

37.

Acts 16. &amp;

9. 17. &amp;c.

Luke 16.

29. 31.

Rom. 10.

13. 14. 5.

succeeding ministers of all times to bee their fishers. He trowled and angled for the *Centurion* by *Peter*: *Philip* the Apostle fished for the *Eunuch*: *Paul* laid out his hooke for *Lidia*, and caught her. It was *Ananias* and not an angell that angled for *Paul*, and made him sure. For if *Moses* and the Prophets whom wee haue among vs cannot take vs, not any dowie doctor, though sent from the dead (as *Abraham* told *Diue*) shalbe able to doe it. In vaine do we fish for soules, but by such that are of the occupation. It is preaching that ingendreth and increaseth faith. The Apostle hath a goodly gradation to shew so much, *Who soeuer shall call vpon the name of the Lord shall be saved. But how shall they call on him, in whom they haue not beleued? and how shall they beleue in him, of whom they haue not heard? and how shall they hear without a preacher?* Thus by these degrees as by the staues of a ladder, are wee to climbe to the height of perfection, and to bee drawne from the bottome of miserie, to the toppe of felicitie. These hang together like the linkes of a chaine and may not bee sundred. 1. Preaching, 2. Hearing, 3. Beleeuing, 4. Invocation, 5. Saluation,

Saluation. Peter hath left his boate, nets, and all his fishing furniture for preachers to employ. I name them fishermen, because of right that name is due vnto them, and it hath beene giuen them of old. As when *Jeremy* saith; *Behold saith the Lord* I will send out many fishers, and they shall fish them. As when Christ saith in the persons of Peter and Andrew, James and Iohn, I will make you fishers of men. If wee lay the properues of them both together, wee shall see how fitly such as are preachers are compared vnto fishers. 1. A figge for such fishermen as haue not at hand all vntensils necessarie appertaining to their trade: the spirituall fishers for men, must bee grounded in the knowledge of God, mightie in the scriptures, of such wisdom as they may bee able to assoile any intricate question, conuince all contradiction, and to render a reason of whatsoeuer assertion. The able fisherman indeed hath a store-house of implements & wanteth nothing that may serue his turne, he hath two, new & old, and hath in a readinesse to stead all his needs. If hookes, lines, plummetts, cokes, netts, baites, or such like trinkets be not with them when they

*Iere. 16. 16*

*Luke 5. 10.*

*Mat. 4. 19.*

*Marke 1.*

*16. 17.*

*Fishermen must be furnished wth all utensils necessarie to their trade.*

*Acts 20.*

*17. 18. 19.*

*The spiri-  
tual fisher-  
man, his  
storehouse.*

*Matth. 13.  
52.*

*Job. 3. 10.*

*Isai. 42. 19.*

*Heb. 5. 11.  
12. &c.*

*1. Cor. 9.*

*19. 20. 21.*

*22.*

*1. Cor. 3. 2.*

*Songes of*

are on the waters, men checke them by their trade and say vnto them, are your anglers and fishermen, and haue not these thinges? The preachers heart is the storehouse wherein hee is to lay vp all the furniture of his fishing occupation, which is to be fraught with variety of learning, out of which, as out of a treasure (that he may be the man he is taken to bee, and Christ in the gospell would haue it to be) *he may bring thinges both new and old*: for otherwise if hee be wanting to himselfe, he is subiect to the reproofe that Christ gaue *Nicodemus. Art thou a master in Israel & and knowest not these thinges?* and the prophets complaint will light vpon him, *who is blind but my seruant?* Sundrie and many are the trinkets that belong to fishing: so many kindes of learning belong to our spirituall fishing. One net is for one vse, an other for another, and there is vse in time and place for euery parcell of his whole prouision. One and the selfe same doctrine agreeth not with all times, and persons: but preachers are to fit themselves to the nature of the hearers, sometimes to forme songs of mercie to comfort them, & sometimes to deliuer ditties of

of iudgements which may bee a conſiue *mercy.*  
 vnto them: ſome times to pipe vnto them *Ditties of*  
 that they may daunce, and ſometimes to *iudgment.*  
 mourne, to make them lament: ſome-  
 times with the Apoſtle *Paul* to come in *Mat. 11. 17*  
 loue, and ſometimes with a rodde, of *Cor. 4. 21.*  
 which more ſhall bee ſaid in the follow-  
 ing diſcourſe. There is no kind of lear-  
 ning holy or prophane, but may pleaſure  
 vs ſometimes in our fiſhing affaires. I for-  
 beare to cenſure ſuch as are of contrarie  
 iudgement, and would ſhredde and ſtrip  
 a diuine of all humane reading: but be- *Of the uſe*  
 cauſe they would ſtoppe my free paſſage *of humane*  
 of fiſhing, and hinder mee in this courſe *reading.*  
 that is delightſome & gainfull vnto me,  
 I will pleade my cauſe as well as I can, &  
 as I may deliuer my opinion from their  
 ſeuearer reprehēſion: yet *Gregorie Nazianzen*  
*caſteth their water, and giueth this*  
 iudgement of them, in the cauſe we haue  
 in hand. *Non vlla deſpicienda diſciplina*  
*cognitio, cum de genere bonorum ſcientia ſi-*  
*omnis: quin potius ipſam ſpernentes, et ruſti-*  
*cos et plane ignaros exiſtimare debemus:*  
*qui cupiunt vt omnes ſint ignorantes ne igno-*  
*rancia eorum inter communem perſpiceretur,*  
*ſi philoſophia non reſpiceretur, ideo quia qui-*

*dam per philosophiam errarunt: tunc nec Sol et Luna quia nonnulli ea pro dijs suis habuerunt.* Wee are not to despise any disciplinarie knowledge, for that al learning is in the rancke of good things: rather the scorers thereof are to be thought to bee as ignorant as themselues, that their ignorance might not appeare in its proper likenes. If this bee enough to put downe Philosophy because some haue bin misled thereby, wee may by like reason vrge that the sunne should bee taken from the firmament, & the moone should bee done away, inasmuch as some haue worshipped them as Gods. But we list first to conclude our iudgement by suffrages of scriptures.

*Deu. 21. 11.* The inhibition and promise of the lawe for the not marrying of a captiue womā, was voide with these conditions, that her superfluties were done away, her head was shauen, her nayles pared. her garments burned. These rites being performed, she & an *Isralite* might be cōtracted. The reddition, and consequence hereof is

*Hierome.* made by *Hierome* in this wise: what maruel is it then (saith he) If I wedde my selfe to the wisedome of the worlde, for the beautie & comelines of speech that I find  
it

appointed for this office. 51

it hath, and of a captiue woman make her  
fre denizen in Israel, cutting off whatsoe-  
uer is in her superstitious, voluptuous, er-  
roneous, and begette children to the Lord  
of hostes by her? For so did *Oseas* take to *Oseas*, 1. 3.  
himselfe a wife of fornication, *Gomer* the  
daughter of *Diblaim* by whome he had a  
sonne named *Isreel*, which is by inter-  
pretation the seed of the Lorde. *Moses*  
was a man learned in all the wisdome of *Acts* 7. 22.  
the *Egyptians*: *Daniel* was a great man in  
the learning of the *Chaldeas*: *Iob* was very  
well scene in astronomie: *Jeremie* was *Dan.* 1. 4. 17  
studious in the statute laws of the realme: *Iob.* 38. 31.  
*Daniel* could handle the harpe out of crie, 32. 33.  
and sing songes of *Sion* sweetly: *Paul*  
tooke great pleasure in reading of poetrie, *1. Sam.* 16.  
and had all manner of learning both of *16. 18. 23.*  
*Iewes* and *Gentiles*: and he brought three *Psa.* 57. 7. 8  
Poems of *Menander*, *Aretas*, *Epimenides* *1. Cor.* 15.  
into the bodie of holy scripture; when 32. 33.  
the tabernacle was to be builded with the *Tit.* 1. 1, 2.  
*Arke* of the testimonie, mercie seate, and 12.  
their appurtenances. *Bezaleel* by name *Act.* 17. 28.  
was called out from the rest, and quali-  
fied for that worke, filled with the spirite  
of God, in wisdome and in vnderstan-  
ding, and in knowledge, and in all work-  
E 2 manship,

manship, & as assistācs vnto him were *Aholiab* and all that were wise hearted adioyned: wherefore how much more is it expedient, that such as should build vpp e his heauenly Hierusalem, should bee furnished and accomplished with all necessarie induments. The *Isralites* were dispensed with to borrow of the *Egyptians* their ornaments of gold, their costly Jewels & plate, and to vse them as their owne: from whence *Augustine* disputeth it to bee as lawfull for vs to robbe the Gentiles and heathens of the ornaments and rare inuentions of their wittes, and serue our turnes with them. Eloquence and humane learning serueth diuines, as that parte of the Carpenters wimble which is wreathed round about, and by degrees draweth in the iron. The wodden handle entreth not into the wood, but it helpeth in the pearser: so arts are helpers to preachers in their studies. In which respect *Socrates* compareth them to midwiues, that are helpers to women in their trauailes: they serue notable for the ease of such as trauaile in the spirituall profession. This is the vse *Augustine* maketh of them, saying, *Solo vomere terra profunditur,*

*Exod.* 12.  
35.36.

*Augustine.*

*Socrates.*



*ditur, sed ut hoc fieri possit etiam cetera ara-* De ciuit.  
*tri membra necessaria,* The share onely de- De lib. 163  
 uideth the ground, but to set it forward *cap. 2.*  
 are the other partes of the plough requi-  
 site. By making such vse as worldly lear-  
 ning doth afford, we may thrust thorough  
 the Pagan & Infidel with his own weapōs.  
 For which cause doth *Lactantius* so much  
 desire to haue this so great an aduātage o-  
 uer them: I would (saith he) *haue the gift* Lib: 3. Inst:  
*of eloquence, either because they might sooner* cap. 1.  
*yeeld to the truth when it is thus garnished: or*  
*else because infidels might the reader bee*  
*slaine by their own swords:* What need wee  
 care from whence wee haue the hearbe,  
 or who did first set it, or bring it, if it bee  
 medicinable and healeth vs? Let vs bee  
 like the diligent Bee which from a netle  
 can drawe hony. A tree, though neuer so  
 laden with fruit, is graced by her leaues;  
 though wee be neuer so fruitfull in diuine  
 knowledge, worldly learning, that are as  
 the leaues of this tree, will countenance  
 it well enough. Fullers before they will  
 die a purple, will lay a ground colour: Di-  
 uinitie is the royall purple colour: artes  
 are but the grounds thereof. To learne  
 to handle a weapon skilfullie, men haue

their beginnings in the fence schoole: we are trained vp in commō schooles, where the artes are taught, to make vs more apt and readie for diuinitie. In the building of a house, though the matter Mason his seruice is the chiefest: yet are his inferiour seruers needfull. Such as would get themselves authoritie by their ignorance of the artes, and boast themselves to bee followers of fishermen, are decciued in thinking, that the Apostles were more holly, the more they were vnlearned. *Augustine* wrote to his friend to aduise *Calphurnius*, not to maligne such as haue teeth, because hee had none himselfe. I will insift no longer in this point, least I should seeme too much to digresse from the point, we come to the former matter. As wee hold them not worthie to be called fishers, that haue not their netts and needfull prouision, without which there is no good to be done: Soe he that fisheth for the soules of men, if hee hath not parts of learning proper to his profession, hee shall be litte profitable in that his vocation. The *vrin* and *Thummim*, engraued vpon the tablet the high priest customably ware at his brest, prefigured the full knowledge

*Augustine.*

*Exod. ca.*  
*28. ve. 30.*  
*4. 12. 29.*  
*34. 36. &c.*

knowledge of heauenly misteries that *Of a lear-*  
ought to be seated in euery priests breast. *ne a mini-*  
Also the golden bells that did hang to *strie.*  
the verge of his garment, did insinuate,  
that his tongue ought to sound like a bell  
in the Church of God. The brestlet like-  
wise that was the priests share, signified  
(as saith *Origen*) that the priest is be to a  
mao of counseil, the breast being the seat &  
fountaine of counsell. All which accord  
with that which *Malachie* requireth of *Mal. 2. 7.*  
him, saying: *The priests lippes keepe know-*  
*ledge, and they should seeke the law at his*  
*mouth.* To which appertaineth that pre- *2. Tim. 2.*  
cept of the Apostle, enioyning the mini- *15. 25 &*  
ster that hee be able to teach. Finally an- *Tit. 1. 9.*  
swerable to their saying, is Christ his *& 2.*  
saying; *Euerie scribe learned in the king-* *6. 7. 8.*  
*dome of heauen, bringeth out of his treasure* *Matth. 13.*  
*thinges both new and old.* It was an olde  
saying (though it is much out of vse now)  
*The law shall not depart from the priest, nor*  
*counsell from the wise, nor the word from the*  
*Prophet.* The minister of the old testament *Hier. 18.*  
was able to iudge what parte euery one *18.*  
ought to haue in the sacrifice, what por- *Leuit. 6.*  
tion belonged to the Lorde, what was *15. 16 &*  
due to the people, and what accrued to *passim, alius*  
*cap.*

Luke 12.

42. 43.

Mat. 21.

41. 46.

2. Sa. 5. 6.

2. Sam. 2.

12.

Jon. 3. 5. 6.

the priest: so should the spirituall snard in the Lords house, bee of that vnderstanding, and discretion, as to distribute to e-very one his diuidence in due season. But as *Iebusites* placed their lame, and blind, at the walles of Hierusalem, despite of *Dauid*: so such as are lame and vnable for the ministrie, and as blind as beetles, keep neare the gates of the spirituall *Hierusalem*, to the great reproach of the gospel of Christ. There are many very varlets in the holy ministrie, as euill conditioned, as the sonnes of *Eli* who are called the sonnes of *Belial*, and as ignorant as they of whom it is said: *They knew not the Lord*. If no man will trust a great part of them with mony; in what case are soules committed to their trust? But let vs consider, how in other partes the minister holdeth comparison with the fisherman.

2. The fisherman when he casteth out his nette or angle-rodde, knoweth not how to speed, but sometimes hee hath good lucke at the first, & sometimes at the last, & sometimes none at all. It is so with the preacher of Gods most holy worde, who sometimes but with once preaching edifieth much, as *Ionas* by one sermon reclaimed

med both Prince and people of *Niniveh*: *Acts. 9. 3.*  
as *Philip* by one sermon in *Samaritania* won *6. 7. 8. 12.*  
the heartes of the *Samaritanes*: and as *Acts. 2. 14.*  
*Peter* by one sermō at *Hierusalem* added *41.*  
to the Church threethousand soules: as *Acts. 1. 16.*  
*Paul* by one sermon conuerted *Lydia.* *14.*  
Sometimes he is long ere hee can doe any  
good: but at the last letting downe his  
nette in the name of Christ (as *Peter* did) *Luke. 5. 5. 6.*  
he encloseth a multitude of fish. Some- *7. 9.*  
times he sayeth with *Peter, maister, all the* *Luke. 5. 5.*  
*day long haue I fished, and got nothing*: and  
he is driuen to take vppe the Lords com-  
plaint in the mouth of the Prophet, *Lord* *Isay. 53. 1.*  
*who hath beleueed our report, and to whom is*  
*the arme of the Lord reuealed.* The fishermanā  
fareth as his hap is: so the preacher spee- *Isay. 6. 6.*  
deth according as God bleffeth, who gi- *7. 6.*  
ueth him the tōgue of the learned to vtter *Iere. 1. 9.*  
words of grace in due time, who touch- *Ezek. 3. 1.*  
eth his lippes with a coale from his altar *2. 3.*  
which inflameth the hearts of the people,  
who onely openeth him a doore of vt-  
terance whereby his words minister grace  
vnto the hearers. 3. The fisherman doth *Eph. 6. 19.*  
as the gardner & husbandman who plāt- *20.*  
eth, and soweth; but God reserueth the in- *1. Pet. 4. 20*  
crease

1. Cor. 3.  
5. 6. 7.

1. Cor. 3. 6.

9. 10.

Matth. 13.

3. 4.

Iohn 20. 23

Matth. 18.

18:

1. Cor. 3. 5.

6. 7. 9. 10.

9.

crease to himselfe. The fisherman can promise nothing to him selfe, hee is not certaine of one fish: hee can but vse the meanes when he hath done al he can. The preacher can but minister the word and Sacraments, the outward meanes that God hath ordeined him to fish for soules: but the effect and good speed hereof, must be giuen to God, hee being but Gods agent in this busines. The ministers of the Church are said to *build, sowe, plante, regenerate, wash away sinnes, forgine*. But because these are done by them by vertue of their office, we must looke higher, namely vnto him who hath put them in office, who in meere mercie worketh thus effectually by them: wherefore *Paul* thus saith of *Apollo*, and himselfe; *Who is Paul? and who is Apollo? but the ministers by whom ye beleueed, and as the Lorde gaue to euerie man? I haue planted, Apollo waired, but God gaue the encrease. So then neither is he that planteth any thing, neither hee that waireth, but God that giueth the encrease.* Also in the same place, calling him selfe and his fellow Apostles, *Gods labourers*: he taketh vp these titles, *of Gods husbandry, and Gods building*: that all the good successe of our labours

labours whatsoeuer, might bee ascribed  
to God, & that no part of the credit of it,  
should cleaue to our handes. *Ananias* in  
deed, was themā that brought *Paul* to this  
heauenly shore, by the nette of his prea-  
ching: but Gods hande was first in this  
worke, who illuminated him by his hea-  
uenly light, and prepared him by his spi-  
rit, making him capable of *Ananias* his  
instruction. The like wee say of *Cornelius*  
the *Centurion*: of the great *Chamberlaine*  
to the *Aethiopian* Queene; of *Lydia* the  
purple seller, who were all gained to God  
by the ministrie of the Apostles, *Peter*,  
*Philip*, *Paul*: but the hand of a better  
workeman than they, first ledd them in-  
to the nettes, and made them tractable,  
and rulie. If we doe any good by our spi-  
ritual angling, if we haue encreased Gods  
kingdome, if wee haue laboured more  
than others: let vs with *Paul* blesse God  
for our labours, and say; *Not I, but the*  
*grace of God in me*: and with the elders  
in the Reuelation, lay downe al the glorie  
thereof at the foote of the Lambe, as they  
did lay their crownes: & take vp *Isaiah* his  
saying, *All our workes thou hast wrought*  
*for vs o Lord*: and that worthie peace of

Anthony

10.  
The net of  
preaching  
bringeth  
vs to the  
heauenly  
shore &c.  
examples.  
Acts 9. 10.  
18. 11. &c.  
Acts 10.  
4. 5.  
Acts 8. 37.  
Acts 16. 14  
Before the  
spiritual  
fisherman  
can gaine a-  
ny fish, God  
must first  
lead them  
into the  
nette and  
make them  
tractable.  
1. Cor. 15.  
10.  
Eph. 3. 7. 8.  
Reuel. 4.  
10. 11.  
Isa. 26. 12.

- Psa. 115. 1.* *Anthony*, with the melodious musician of *Israel*, Not unto vs o Lord, not unto vs, but unto thy name bee the prayse for thy louing kindnes, and thy truth sake. Let vs not bee worse than the oxe, who knoweth his owner; and the Assē who knoweth his masters cribbe. Be wee farre from kissing our owne handes, and turning our backs to the sanctuary, or our face from the mercie seat. But let *Zacharies Epiphonema* goe with such a blessing, *Grace, Grace* bee vnto it. And let vs say this grace ouer it,
- Reue. 5. 13.* *praise, honour, glorie bee to him that sitteth on the throne, and to the Lambe.* As all riuers runne into the *Ocean sea*, from whence they came (so that if thou knowest not the way to the sea, take a riuier, & that will shew it thee:) so let this blessing, among all other blessings, bee attributed vnto God, from whence it first came, For what do we hold, that hold
- 1. Cor. 4. 7.* not in *Capite*? And what hast thou, saith the blessed *Apostle Paul*, that thou hast
- The fisher-* not receiued? 4. The fisherman that hath  
*man annot* a great draught in his nette, can not dis-  
*discerne of* cerne of what sortes they are, which are  
*what sorts* good, which are bad, while the net is yet  
*his fish are,* in the water: so the preacher in the sea of  
 this



this world cannot iudge of the affections while his  
of his hearers, or of the state wherein they nette is in  
stand, either for saluation or damnation. the water:  
For it is God alone that hath a throne in so the spiri-  
the hart of man, that possesseth the reines, tual angler,  
and searcheth the very secrets of his in the sea  
thoughts, man can but iudge by outward of this  
appearance: we must leaue them to God, world can-  
for their inward inclinations. And hee not iudge  
will diue into the depth of them. It is no of mens  
running behind the tree with *Adam*, nor hearts &c.  
hiding our selues vnder a tente with *Sa- Gen 3.8.*  
rah, nor couering our selues with a vaile & 18.10.  
with *Thamar*, nor cleanly wiping of our & 38.14.  
mouthes with the harlot in the Prouerbs, 15.  
or any halting or dissembling with God. God know-  
For he is *Torus oculus*, as *Augustine* saith, eth mans  
altogether eye, and his seuen eyes (as heart, and  
*Zacharie* saith) run ouer the whole world. his affecti-  
Hee that conceiued to himselfe that God o's.  
was purblind, and that he might daze the *Augustine.*  
eyes of Gods knowledge, argued his own *Zach. 4.10.*  
folly, & hath this flout for his labour. *O you Psal. 94.8.*  
foole, when will you vnderstand? He that made 9.10.11.  
the eye, shal he not see? The Lord knoweth the  
thoughts of me that they are but vain. It was  
as absurdly said as might be, of the 2. old  
fornicators that assaulted *Susanna*: Behold *Dan. 13.10*  
the

*Psal. 44.*  
21.

*Psal. 139.*  
23.

*Psal. 139.*  
2.

*the Gardē dores are shut, that no man can see us: For neither a partition walle of stone, or any secret pauilion, or the darkenes of the night, can couer or keepe our misdeedes from Gods knowledge, seeing it reacheth to the very intendments of the heart: which Dauid elegantly witnesseth, saying; If we haue forgotten the name of our God, and holden vp our bandes to any strange God, shall not God search it out? for hee knoweth the very secrets of the heart. In another place, as nothing doubting of the omniscience of God, he layeth downe his thoughts at the feet of God, to vndergoe his tryall. Trie me O God, and seeke the ground of my heart: prooue me, and examine my thoughts. In the fourth part of that Psalme, hee speaketh sweetly in this wise; Thou art about my path, and about my bed, and spiest out all my wayes. For loe, there is not a word in my tongue, but thou Lord knowest it altogether: when the Apostles were to surrogate an Apostle to make vpp the twelue, in the roome of Iudas that had made defection, and wrought his owne destruction, and they pricked and presented two, Barfabas and Matthias, they called vpon God, that they might make election*

appointed for this office. 63

lection of the best by his direction, as the  
searcher of the heartes : *Thou Lord which* <sup>Acts. 1. 22.</sup>  
*knowest the heartes of all men,* <sup>23. 24.</sup> *shew whether*  
*of these two thou hast chosen.* As Iob gi-  
ueth to God all power : so hee giueth all  
knowledge vnto him, euen of the inner i-  
magination of mans mind : *I know that* <sup>Iob. 42. 2.</sup>  
*thou canst see all things,* *and that there is*  
*no thought hid from thee.* So doth Ieremie: *Iere. 17. 9.*  
*The heart is deceitfull, and wicked aboue all*  
*things, who can know it? I the Lord search* <sup>Reue. 1. 14.</sup>  
*the heart, and trie the reynes.* In this respect  
the spirite giueth him hierie eyes, which  
search thoroughly as they goe. *His eyes*  
*were as a flame of fire;* wherfore they serue  
to giue him light in the night season,  
and to make day and night alike vnto  
him, according to that which *David* saith: *psal. 139.*  
*If I say the darknes shall hide me, then shall* <sup>7. 8. 11. 12.</sup>  
*my night be turned to day: yea the darknes*  
*is no darknesse with thee, but the night is as*  
*cleere as the day, the darkness and light to thee*  
*are both alike:* wherfore no fisherman  
may sooner bee mistaken in his fish while  
they are in his nette in the water: than we  
may be and are of the condicions of men,  
while wee haue them but in the compasse <sup>we should</sup>  
of our nettes in this present world. Some <sup>not mea-</sup>  
measure

sure the  
Church by  
the line of  
our affecti-  
ons, by the  
plentie and  
prosperitie  
of the  
times.

Examples.

Iere. 44.

18. 19.

Gen. 29. 20

1. Sam. 21.

& 22. &

23. & 24.

Acts of the

Apostles,

and other

Church sto-

ries.

Reue. 13. 7

Judg. 20.

25.

Prosperitie

&c. no

true marke

of the

Church.

measure the Church by the line of their  
affections, by the plentie and prosperitie  
of the times: which was the dotage of the  
old *Israelites* in *Jeremies* time prating thus  
vnto him: since wee left off to burne incense  
to the *Queen of heauen*, & to poure out drinke  
offerings vnto her, we haue had scarcenesse of  
all thinges, and haue been consumed by the  
sword, & by famine. And when we burnt in-  
cense to the *queen of heaue*, & poured out drink  
offring. vnto her, did wee make her cakes, to  
make her glad, and poure out drinke offerings  
vnto her without our husbands? But was *Io-*  
*seph* the worse becaule he was imprisoned?  
or *Dauid* the worse because hee was ban-  
nished? or the Church the worse because  
it hath been so long persecuted, and of  
barbarous tyrants so cruelly intreated? It  
is the badge of the beast, that hee shall  
giue warre to the *Saintes*, and vanquish  
them. The *Israelites*, whom we doubted  
not were the Church of God, had twice  
very unhappie speed in their warres wa-  
ged with the *Beniamites*. Haue not the  
*Turkes* often warred & preuailed against  
the *Christians*? wherefore wee are blind  
and see nothing, if we make this a marke  
of the Church, and we wish such with the

*Caread*

appointed for this office. 65

*Caveat successoribus opto,*

*Quisquis ab eventu facta notanda putat.*

We wish that such haue no successe,

That by event of thinges doe gesse.

*Of vnitie,*

**T**Here bee others as bold with God as *consent,*  
the former, intruding themselues into *and multi-*  
*tude.*

his libertie and peculier, to determine

who are, and who are not of the Church,

making a seculer arme, and iurisdiction,

and the consent of the greater number &

company, the marke of their knowledge,

fancying the fondnes of the *Israelites,*

herein ruining with the Bias and stream of

those times, drawing this absurdity with

cart-ropes of examples of their fathers,

kings, princes in the cities of *Juda,* and the

*Iere 44.*

streets of *Hiernusalem,* for this is their lo-

*17.*

gicke which with such open mouth

they lay out in *Ieremie.* But how little

pleasure their argument taken from the

topick place of vnitie, in matters of diui-

nitie, doth the Popelings I pray you con-

*Matth. 22.*

sider? Did not the Pharisees, Sadduces,

*15. 16. 23.*

*Herod, Pilat,* diuided in opinions, and af-

*34. & 26.*

fections among themselues, combine and

*3. 4. 59.*

coniure themselues against Christ, as a lu-

*Luke. 23. 7.*

rie in a generall assise agreeth vppon one

*10. 11. 12.*

verdict? *Paul* who dissented from *Peter,* &

*18. 24.*

*Gal. 2. 11.*

**F**

*Barnabas*

- Acts. 15.*  
39.  
*1. Cor. 1.*  
12, 13. *Barnabas* who differed from *Paul*, and the Church of *Corinth* which nourished in her bosome many bitter dissentions, I trow were all members of the Catholick Church in the opinion of our aduersaries. If they were, their reason groundd vpon vnitic hath no great stabilitie. Did not the baide builders of *Babel*, in one mind conclude to goe on with their worke? Those Calues that worshipped their golden Calues, sang all one song. *These are the Gods of Israel, that brought thee out of the land of Egypt.* The tenne tribes were in a league together to vphold superstition, & to set vp Idols in *Bethel*. The Psalmograph numbreth ten nations of one associatiō against the Church of God. *They were confederate together, the tabernacles of the Edomites and Moabites. The Hagarans, the Philistims, with them that dwell at Tyre, Gebon, Ammon and Amalech: Assir also is ioyned with them, and haue holpen the children of Loth.* The Iewes with one mouth called vpon the Iudge to condemne our Sauour, *Crucifie him, crucifie him.* The Mahometists are at a point with themselues, with one assent and consent to maintaine their blasphemies: now
- Matth. 27.*  
22.  
*The Mahometists.*

I trust there is not a Christian, that holdeth, that they are of the Church. The members of the true Church, are sometimes at oddes about outward matters; *Loth* and his brethren differed for a time. The brethren ioyntly did hate and intend much hurt vnto *Ioseph*. The priests and Princes of the people very often seuered themselues from Prophets. In the sacred societie of Christ there were emulations and dissentions, a very hotte gaiboile was among them for the primacie. The other tenne disdained that the two brethren *James* and *Iohn* shoulde stand for it aboue others. *Paul* withstood *Peter* to the verie head of him. They of the circumcision came against *Peter* in open disputation. A great contention among the primitiue Christians did arise, concerning the annuall celebration of the feast of *Easter*. Betweene the Bishops of *Africa* and *Rome* was great and long a doe about the baptisme of heretiques. *Hierome* did absolutely oppose himselse against *Ruffinus*. So did *Epiphanius* against *Chrysostome*. Betweene the East and the West Churches, there was little trouble about rites and ceremonies. Therefore let our aduersaries

Gen. 13.7.  
8, & 37.8.  
&c.

Difference  
sometimes  
amongst the  
Saints of  
God on  
earth.

Hier. 26.8.

10. 11. &c.

Matth. 20.

24.

Gala. 2. 11.

12.

Act. 11. 2. 3.

The ancient

fathers dis-

senting,

now and

then, one

from ano-

ther.

Of Succession.

2. King. 20.  
21. and 22.  
3. 16. &c.  
Matth. 26.  
57. &c.

Archidamas.  
Hercules.

Iohn 8. 44.  
Of the true  
and false

lay their handes vpon their mouthes, and talke no more to vs of vnitie and multitude, seeing it is laxate and palfie shaking logick. As that is also which is deriued from long cōtinued succession which they hold as an infallible note of their church. For this their flauerie wee scatter in this wise: If succession will serue the turne, to conclude, those that haue that of their side to be of the church, *Manasses* and *Caiphas* may hold vppe their heades with the best of the bunch. For the one succeeded *David* in the ciuill gouernement, and the other *Aaron* in the priestly regiment. Our Romanists that looke so bigly vppon vs in their supposed priuiledge of succession, succeed *Peter* as *Archidamus* the *Lacedemonian* did succeed *Hercules*. *Nicostratus* tolde him that hee could not come of *Hercules*, as hee would haue the world thinke, because their doings were so contrary; the one killed those that were badde; and the other killing the good: when they are at the best, they are but a broode and litter of Pharisees, whose tribe and cognation was hewed out of hell, and were of their father the deuill, howsoeuer they would seeme to deduce



deduce their stocke, & lineage from *Abra-ham*. But wee leaue further scanning of *Doctor Raimond his 5. cō-*  
 this question : and as the two women *clufion.*  
 that came before *Salomon*, contending *1 Ki. 3.*  
 whose the liuing child should be, whilest *17. 22. 24.*  
 each of them claimed it to bee hers, their *25. &c.*  
 strife was stinted by the sentence of his *Mat. 13. 48.*  
 wisdom: so the wisdom of God, who  
 searcheth all heartes, shall end our quar-  
 rell, & shal one day discouer to the world  
 who are his, and none of his, who are  
 the elect, and out-casts of *Israel*, as the fi-  
 sherman descrieth what fishes are in his  
 nette when hee hath it on the land, and  
 taketh a full and perfect view of them. *5. Math. 13.*  
 The ordinarie fisherman when his fishing *47. 48. 49.*  
 is done, sundreth and seuereth the good *The fisher-*  
 from the bad, vntill which time they are *men, when*  
 confusedly together in the net; such men *he hath en-*  
 as are caught by the euangelicall fisher- *ded his fish-*  
 men, by the dragge-net of the holy word, *ing, seue-*  
 must abide together in the Church of *reth the*  
 God with the refuse company, vntill the *good from*  
 end of the world which shall giue an end *the bad; &*  
 to our fishing, at what time the almightie *en so when*  
 whose ministers wee are, shall sort his fi- *the world*  
 shes, & according to their kinds, separate *endeth, a*  
 them: while the world lasteth, and to our *separation*  
 fishing, *shall be vntill which*  
 time, &c.

*Matth.* 13. fishing lasteth, there is no talking of this  
 24. 25. 26. distinctiō. For cockle, darnell, tares, succes-  
 & 25. 1. 32. suely sprouteth out with the better grain:  
 1. *Sam.* 19. weeds wil ouerawe the best hearbes that  
 23. 24. be: goats will be amōg the flocks of sheep,  
*Matth.* 22. foolish virgins will keep cōpany with the  
 22. 11. wisest: *Saul* will come shuffeling in amōg  
 the Prophets: & a rude vnmanly guest  
 without his wedding weeds, wil put him-  
 selfe forward with the best of the assebly,  
 at the marriage of the lamb: and no better  
 condition may bee looked for, no more  
 than the externe fisherman may hope not  
 to haue his nettes polluted with filth in  
*Matth.* 13. fishing affaires. But stay wee the end as  
 47. fishermē doe, and then an other course  
 wee shall see taken herein. As the soile  
 and reiectments of the fishermans ga-  
 therings, are then throwne away: so the  
 wicked shal be done away, from the com-  
 pany of the good. A brand then shall be  
 seene vpon *Cain*, whereby we shall know  
 him, from righteous *Abel*: *Esaue* and *Iacob*  
 shall bee distinguished before vs: So shall  
 the Apostle *Iude*, and *Iudas* the Aposta-  
 ta easily bee discerned: *Simon Peter*, &  
*Simon Magus* may not then be togeather:  
*Cephas* and *Caiphas* may not keepe com-  
 pany

pany: *Jeremie* and *Pashur*, *Amos* and *Amazia*: *Elias* and *Baals* Priests: *Iesus* his seruants, and seruile *Iesuits*, for euer shalbe separated, one nette shall no more bee pestred with such pelfe that shall trouble true pietie. 6. Lastly, beside the promised circumstances that maketh such a sympathie betweene these fishermen of both kinds: they that are of the spiritual fishing profession, shall find if they trauell in their callings accordingly, that their paines are as great, if not greater, than theirs. For which cause to expresse the labours cast vpon that calling, the minister hath the name of a fisherman giuen him. As the name of shepheard is commonly giuen to the ciuill magistrate, so the title of a fisherman is set vpon a minister, and they haue not these their names for naught, but to shake them by the shoulders, and set them on their feet, and to put them in mind of the great burden that is laid vpon them. Shepheards sel- dome sleepe, or shift a shirt, time not seruing for it, their attendance vpon their sheepe being little enough, when they haue done what they can. The fishermen's toyle likewise exceedeth, both by

*The spiri-  
tual fisher-  
mans toyle  
and labour  
is as great,  
if not greater,  
as any  
way befall-  
eth the  
worldly  
fisherman.  
Of fisher-  
men, and  
shepheards  
paines:  
and of mi-  
nisters.  
Mat. 4. 19.  
Mar. 1. 17.  
Eze. b. 33. 2.  
Ierc. 12. 10.  
Ez. 23. 1. 2.  
Eze. 34. 2.  
3:  
Eze. 3. 17.*

*Luke 2. 8.*

*Luke 5. 5.* daye and night, in heate and colde, the case so requiring it very often, that he fish all night long, and goe into the water and wade to and froe in it. This vigilancie, industrie, fidelitie, must be in him that hath giuen vpp himselfe vnto the sacred ministrie to fish for mens soules, which *Iacob* had performed, when hee made his accounts with *Laban* of his doings: *I was in the day time consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.* The ministrie is not ordained for a chaire of ease to any: no man being called thereunto, may stand idle in the market place, but he must be a labourer in the vineyard. A labourer, not a boyterer, *Episcopi nomen est operis, non honoris: vt intelligat se non esse episcopum, qui vult prior esse & non prodesse.* The ministers place is a place of labour, not of honour: that he may know that hee is vnworthie of the place, that intendeth his owne pompe, & not the peoples profit: we minsters may take vp this saying of the Poet.

*Gen. 31. 39.* *Mat. 20. 3.* *Aug. de Ciuit. Dei. lib. 19. ca. 19.* *Tendimus in Latium, sedes ubi fata quietis Nulla dabunt.*

We tend into that kinde of soyle  
That giues no ease, but restless toyle.

Where-

*appointed for this office.* 73

Wherefoeuer the scripture speaketh of our office, they speake of the labours incident to that office. The Apostle speaking of the carriage of himself in the course of his ministerie among the *Galatians*, telleth them. *I feare least I haue bestowed vpon you labour in vaine.* Directing an exhortation vnto the Church of *Philippas*, he saith: *Helpe those that labour in the Gospel.* Hee dealeth with the *Thessalonians*, that they take knowledge of such that labour among them in the Lord, and that they giue preferment vnto them. In his letter to *Timothie*, he maketh speciall remembrance of them that labour in the worde and doctrine. To which agreeth his *Canon* vnto *Timothie* in his latter Epistle superscribed vnto him. *In all thinges labour, and doe the worke of an Euangelist.* And he calleth the office it selfe of the ministrie, an office of worke, saying; *Hee that desireth the office of a Bishop, desireth a worthie worke.* The titles themselues giuen in scriptures to ministers, do lay out their labours. They are compared to *Husbandmen, Shepheards, Builders, Householders, mothers, souldiers, fishers*; all which are offices of exceeding encombrances.

The

Gal. 4. 11.

Phil. 4. 3.

1 Thes. 5. 12  
13.

1 Tim. 5. 17  
18.

2 Tim. 1. 6.

13. & 2. 2.

14. 15.

2 Tim. 4. 1.

2. 5. & c.

1 Tim. 3. 1.

2. & c.

Matth. 13.

3. 4. 45. 47.

Luk. 1. 2. 42

43.

*John. 21. 15* The toyle of husbandrie is such, as there  
*16. 17.* is no end of it. It was one of *Cato* his say-  
*1. Cor. 9. 7.* ings in his bookes of husbandrie, and e-  
*Matth. 4.* uerie husbandman will confirme it: *Qui*  
*19.* *Cato.* *terram colit ne sedeat: Est enim aliquid sem-*  
*1. Cor. 3. 6.* *per quod agat.* The husbandman is neuer  
*9. 10.* without worke; what with following, stir-  
*1. Pet. 5. 2.* ring, sowing, weeding, and following the  
*3. 4.* plough, he is alwaies occupied. This is the  
*Eze. 34. 2.* ministers case, if hee listeth to consider it  
*Matth. 9.* aright, the Lordes plough that he hath in  
*36. 37. &* hand, calleth for the attendance of the  
*12. 49. &* whole man. The charge of the one answe-  
*20. 1. 2.* reth notably the charge of the other. For  
*Marke 4. 3.* as the soyle, so the soule vnlesse it bee al-  
*Luke 9. 62.* waies ploughed vp, and hath seede from  
*Mat. 13. 3.* other places strowed vppon it, giueth no  
*4. 5. 6. 7. 8.* fruite acceptable to God the owner there-  
 of: neither sufficeth it, once to haue sow-  
 ed it, but it is to bee vigilantly attended  
 daily, that neither the birdes, which are  
 our badde affections, may deuoure it; or  
 the thornes of our gricuous finnes, which  
 sprout vp continually, may choake it; or o-  
 therwise, by disfidiousnesse and slouthful-  
 nes, may be hindred. The Shepheardes  
 life is as tedious as may be, For the sheep  
 (as *Aristotle* & *Plinie* obserue) are a sim-  
 ple

*Aristotle.*  
*Plinie.*

ple kind of cattle, easily wronged, least able of any to relieue it selfe, taking the aduantage of euerie gappe to breake out of the folde, commonly caught and entangled by briars, often in danger of the dogge, the wind and weather bringing much wracke vnto it, the very grasse and water whereby it liueth, many times infecting it, the diseases being many to which they are subiect: wherefore the welfare and good health of them, is in the helpe and heed of the shepheards. If we looke well into our selues, in the sheepes looking-glasse we shall see our selues. For we are simple as they of our selues, the naturall man as the Apostle teacheth, being not capable of the things that are of God: what wrōgs do not we lie opē vnto in this malignant world, set as the spirit saith by *1. Iob. 5. 19.* *John*, vpon wickednes? which we do away no otherwise then by patiēce, there being no good to be done by resistance: doe wee not take all starting holes to wind out our selues out of Christs pinfold, and to start *Psal. 73. 57* aside from his holy commaundements as a broken bowe? Doe not the briars of worldly cares take such holde of vs, as we cannot get from them to serue the liuing God?

God? Are we not as the sheepe in the danger of a dog fleshed in the shambles, that hath a red mouth, (I meane the deuill) that daily goeth about seeking whom he may deuour? wherefore, what help haue wee but to call vpon our shepheard Christ Iesus, and to require the aide of his subordinate shepherds, the ministers of his word, sent by him to succour vs? Finally, is not the diet of our soules, the death of our soules, euen the word of God, while wee swallow it vppe as it is corrupted by false teachers, or otherwise feed vpon it with corrupt affections? Wherefore let the prayse of God be in our mouthes, and let vs reioice in our beddes when God vouchsafeth that mercie towards vs to set such shepherdes ouer vs, as may keepe vs within the fold and limmits of a good life, leade vs out into the greene pastures, and conduct vs to the waters of comfort, defend and keep vs from all dangers, from the power of the Lion, and the mouth of the dogges that would teare vs in pieces, while there is none to helpe. Whereas we are compared vnto builders, consider we hereby that are in the ministerie, how we are subiect vnto labours. For can a house

● be

1. Pet. 5. 3.

Psa. 23. 1.

Iob. 10. 11.

2. Pet. 5. 2.

Psa. 23. 23.

Psal. 7. 2.

1. Cor. 3. 9.

10.



be built without care and paines taking,  
 what with carriage, & recarriage, hewing,  
 planing, hāmering, ioyning, sawing, coup-  
 ling, and infinite other circumstances of  
 labouring? the labour thereof is great.  
 Before sinners the confused lumpe & sub-  
 stances of the deuill, can be wrought and  
 brought to be as liuely stones, to bee ioyn- *1. Pet. 2. 4. 5*  
 ned to the corner stone Christ Iesus; be- *6. & c.*  
 fore they can of long mishapen timber- *1. Kin. 4. 5.*  
 logs, bee made to ierue, as tall Cedars of *6. 8. 9. 16.*  
*Libanus*, and be for the courts of the house *18.*  
 of our God; before they can be made tem-  
 ples for the holy Ghost, that before were  
 cages of euery vncleane birde, euen of e- *Reuel. 18. 2.*  
 uery filthie sinne, and bee more bewtifull  
 then the gate of the Temple, which was *Acts. 3. 2.*  
 called bewtifull, The ministers, Gods ma-  
 sons, and workmen shall haue much adoe  
 with them. Stewards and such as haue  
 prefecture of great houses, vndergoe  
 much studie, and watchfulnesse, being of-  
 ten putto it, to sit vpppe whole nights, to  
 make their bookes perfect. But the care of  
 the Lordes house doth infinitely goe be-  
 yond it. For that the stewards thereof,  
 may deale out their maisters bread vnto  
 the houshold in due season, and shew  
 how

*Luk.* 19. 13. how hee hath disbursed the talents left to  
*Math.* 24. his disposing and make streight all reckonings,  
 45. 46. 47. that he may be cast into the smallest  
 48. 49. arranges. If he layeth his hand vpon his  
 heart, and weigh the matter well with singleness of soule, I am well enough assured  
 that hee shall haue tow enough to his distaffe,  
 and that a sound charge is layd vpon his shouldiers,  
 and that he acquireth himselfe notable, that dischargeth it as  
 he should. Now, what successiue labours and sorrowes  
 mothers doe endure, in the wombe in the world  
 with the conception and education of their children,  
 I leaue it to those that are mothers, to meditate vpon.  
 But be they what they will, they may not bee  
 matched with the troubles of our office, whome God hath  
 set as fathers ouer his Church, by the immortall  
 seed of his word to beget children vnto him,  
 being such as made *Elias* wearie of his life.  
*3. Pet.* 2. 2. For what a doe Gods minister hath to beget  
*1. Pet.* 1. 23 a child to God, I shew you by these  
*1. Kin.* 19. 4 oppositiōs against him. 1. The ingenerate  
 10. and inherent corruption of nature, striueth  
 much against it. 2. The world disclaimeth  
 it, as inchaunting our soules too much  
 with

with the fashions of it, & so withholding vs from the obedience of faith, as wee cannot be reclaymed. 3. Sathan the prince of the world withstandeth it, and busieth his braines all hee may, to impare Christs kingdome, and the common saluation. 4. Moreouer, it is no smal rebuke to ministers, and it dulleth not a little the edge of their deuotion, that their trauels are so little respected; & that such become their enemies, for whose saluation they haue so much laboured. But yet as a mother forgetteth all her labours, for ioy that a child is borne into the worlde: so shall euerie faithfull minister stand affected, for the sweet comfort they haue, that Gods kingdome by their trauels is increased. Souldiers may not sit out, but may bee in the forefront with these fellows, but the spirituall warfare much surpasseth theirs. The life & state of a minister is a warfare, (and so that old beaten souldier *Paul* saith, that had borne many a blow in his bodie from the battle, for his faithfull seruice, hauing the scars to shew according to that which hee himselfe saith, *I beare about mee the Gal. 6. 17.* *markes of the Lord Iesus*) and wee strue  
not

*Ephes. 6. 11* not maisteries with flesh and bloud, but  
*12. 13. 14.* with *principalities, powers, princes of the*  
*16. 17.* *darkenes of this world, spirituall wickednesses*  
*1. Thes. 5. 8.* *that are in high places.* Thus our enemies  
 haue might in their handes, and malice in  
 their heartes, besides other very gainfull  
 priuiledges ouer vs, as being spirites a-  
 gainst flesh: secret and hidden against vs  
*Ephes. 2. 2.* that are naked and lay open: and hauing  
*& 6. 12.* the aduantage of the higher ground,  
 whereby they ouerlooke vs, and beare vs  
 downe. Also in all persecutions that a-  
 rise, the minister is the marke of the ar-  
 chers, against whome most of their pow-  
*Math. 10.* der is spent, persecuting tyrants direct-  
*16. 17. 18.* ing their officers, principally to persecute  
*&c.* the preaching ministers. The king of *A-*  
*1. King. 22.* *rams* charged his archers to shoote their  
*31. &c.* arrowes neither against smal or great, but  
 against *Achab* onely: the raging eni-  
 mies of the Gospell, prepare their instru-  
 ments of death almost onely against god-  
 ly ministers. Finally, for the same reason  
 they are called fishermen, as we haue for-  
 merly shewed, to signifie their labours &  
 troubles in their calling.



## THE FIFT CHAPTER.

*The especiall duties of the spirituall fisherman.*



**O**Rdinarie Fisher-men haue many obseruations, hauing excellent correspondencie with the Office of the ministerie. 1. They obserue the qualities of Fishes in their kinds, and fit themselves to their seuerall natures. Whether they floate higher, or swimme neere the ground, or keepe themselves in holes, or runne into the mud, they haue meanes and wayes to come by them. The spirituall Fisherman learneth from this schoole, to frame himselfe to the capacitie of his auditorie, and to vse all the policies he may, to withdraw them from their errors or redundant manners. For his people are diuided into many mindes; and therefore many wayes are to bee ta-

1. Cor. 9. 19  
20, 21, 22.  
Iude 22, 23

G

ken

1. Cor. 3. 1,  
2. &c.

Hebr. 5. 11,  
12, 13, 14.  
6. 1, 2.

*Time-fer-  
uers.*

ken with the. Such as are worthy schoole-  
masters, do giue themselves to their schol-  
lers wits. Approoued Physitians, doe pre-  
scribe according to the maladies, and na-  
ture of their Patients. Thus must Mini-  
sters incline themselves aswell to the wis-  
dome, as to the weaknesse of the hearers,  
and feed those that are children in know-  
ledge with the first rudiments and Cate-  
chisme of Religion; and such as are of  
more growth in vnderstanding, to dyet  
them with the stronger foode of the my-  
steries of Gods will. Though they some-  
what stammer with Babes for their better  
vnderstanding, it is not amisse. Alwaies  
foreseeing and taking heed, that they doe  
nothing to the preiudice of the trueth,  
from which wee are not to start a haire  
breadth, for any mans pleasure. From  
which spirit such are very farre, who ca-  
ring for none but themselves, shun all so-  
cietie, and liue wholly by themselves, re-  
fusing conference with such as euery way  
do not partake with their opinions, in the  
meane while with their quills very fiercely  
shooting at such, as in the common cause  
of religion haue deserued very well, and  
censure the gouernment of the Churches,

as

as they please, & are the occasion of very great confusion. 2. Though fishers many times labour in vaine and get not a Frog, yet continue they their fishing course, bearing patiently with the rimes, abiding to the ende in hope of better speed. It very well becometh fishers of men to bee lessoned in this case by them, and not hastily to resigne vp their standing, because of their peoples so ill, or simple vnderstanding. The lawes & Canons of the Church are herein very streight, inhibiting Bishops and Ministers of the world, to take their vagarie, and to forsake their proper charges. And these Canons are ratified by decrees of Counsels which are yet in force, howsoever the morer part whō they concerne, force not of them. For if they did, they would not keep the courts of princes so much as they doe, and spend so much time in wordly matters, and so little in their diuine studies. *Chyostome* taxed *Epiphanius* seuerely for leauing his owne charge, and taking other mens matters in hand. I meruaile what Christ would say to his fisher-men if hee were now among them, & saw them as we see them, some in the Court, some in the Campe,

*Luke 5.5,6*

*Chyostome  
Epiphanius.*

some hunting, some whoring, so fewe intending their spiritual fishing. The better sort that are discouraged in these labours because they haue so little successe, are to be cōstant in their well begun course, and to leaue the cūent thereof to God, who shall blesse it as it seemeth him best. They that will doe nothing but to purpose, and will bee certaine of the end before they begin, shall stoppe many gainfull occasions of doing good, and shall answere to God for their departure, from the place he did put thē in, without his good leaue:

*Ionah* 1. 3.

4.

*1. King* 19.

4. 10. 14. 15

18. 19.

*Acts* 18. 6.

7. 9. 10. 11.

As *Jonas* did who crossed the seas to poss vnto *Tharsus* when his enioyned iourney was to *Nineveh*. God sent a Pursuant in a whirle winde against him and stayd his intendment. *Elias* also had giuen the slip, as right wearie of his people in Israel, had not God staied him in the nicke. In such a taking was *Paul*, who was in the minde to haue relinquished his charge at *Corinth*, and to goe to the Gentiles, had not a countermaund from God in the meane time stayd him. The Fishermans trade is an exercise of patience: so is our Euangelicall fishing function. 3. The Fisherman, so long as his nets or angles are in the



*Of the spirituall fisherman.* 85

the water, may expect a draught, and hope for good hap : so may the Preacher while he is in his profession, and the spirit giueth him utterance, For it is as the Poet saith,

*Quo minime credas gurgite, piscis erit.*

A Fish will be in that same plot  
which thou thinkst not.

*Elias* thought himself the only remain- *1. King. 19.*  
der of the Church of Israel, that had esca- *14. 18.*  
ped the sword of *Achab* and *Iezabell*: But  
God otherwise rounded him in the care,  
ascertaining him of a number beside,  
that had neuer yet done the least homage  
vnto *Baal*. So *Paul* when hee thought to  
put vp his bookes, & to leaue the Church  
of *Corinth*, as a contumacious and incor-  
rigible companie : God altred him, certi-  
fying him of many religious people  
(though vnknowne to him) that were in  
those parts, saying : *I haue much people in* *Acts 18. 10*  
*this Citie*. It is the part of the faithfull mi-  
nister to despaire of none, for the Lords  
hand is not so short, but hee can saue.

4. Fishermen and such as are expert An-  
glers, consider many circumstances that

1. Cor. 9. 19

20, 21, 22,

2. Tim. 4. 2.

1. Tim. 5. 1.

2.

1. Cor. 4. 21.

Job. 1. 7. &amp;

22

1. Pet. 5. 8.

The deceits

of Satan

and wicked

men, in ta-

king oppor-

tunities.

Gen. 4. 8.

make for their better angling disport, as the winde, the water, the ebbing and flowing of it, the time of the day, the temperature of the ayer, and many such like tokens. The opportunitie that is taken, is all in all in fishing affaires; and in all other affaires, which who so neglecteth, faileth of his fancie, and sheweth his folly. Hereto must the spirituall fisher take most heed, and espie his times and seasons for his purpose. This the deuill and his adherents doe apprehend in their deuilish deuises: and therefore let vs intend the same earnestly in religious inducours. The deuill at his first onsette of temptation against Christ in the wilderness, tooke the occasion and aduantage of his hunger: for that is a forcible sollicitor with man to any euill attempt, for which cause the olde saying was, *Venter non habet aures*, The belly hath no eares, it will not bee led by reason. And the wiser sort haue called famine, *Malenada*, a very badde counsellor in all kinde of actions. Cain when hee plotted the butcherie of his brother, espied opportunitie of time and place for it, when hee had him in the fildes alone,

alone, and there was none to witnesse his nefarious villanie. *Putaphars* wife *Gen. 39. 11.* watched a fit season when *Ioseph* was <sup>12.</sup>

by himselfe, to giue him a temptation. The sonnes of *Iacob* intending the massacre of the *Sichemites*, projected before *Gen. 34. 25.* <sup>26, 27.</sup>

for it, causing them to bee circumcised, and falling vpon them before they could be recouered. When *Iudas* first conceived a treason, hee was alwayes hooouering *Matth. 26.* <sup>16.</sup>

ouer a time conuenient to bring it forth.

*Diabolus omnium discutit consuetudines, Bernard.*

*ventilat curas, scrutatur affectus & ibi querit causas nocendi, ubi nos vidit magis occupari.* The deuill weyeth well our would wonts, the course of our cares, the fashions of his affections, and out of the nature of our qualities, worketh his malignities. Like a subtile Souldier trayned vp the in warres, that layeth seige to that place of the wall that is weakest, hee obserueth our weaknesse, and maketh great matter of it. As a man when hee would stricke fire out of a flint, marketh what ende of the flint is fittest for the blowe of the yron, that it may sparkle the sooner : So the vilde tempter obserueth the affection that leaneth to sinne,

and that he striketh only with his yron of temptation, that a sparke of our consent thereunto being expressed, the flame of sin which may consume the whole man,

*Gregorius.* may thereby be kindled. *Prius complexionem uniuscuiusque aduersarius noster perspicit, & sic tentationis laqueos opponit: alius latis, alius tristibus, alius timidus, alius elatis moribus existit.* Sathan seeth euery ones

complexion, and so spreadeth his nets of temptations: One man is giuen to solace, another to sorrow, one to feare, another to pride. Let the good Fisherman in the wisdom of his God that is in his heart, be as wise in working mens saluation: as the enuious man the Deuill is in the implacable malice of his minde, to bring vs to destruction. This is the wisdom of the Serpent, which the wisdom of Christ in the persons of the Apostles commen-

*Matth. 10.*  
16.

deth to his seruants, saying: *Be as wise as serpents.* Marke the inclination of a man, whether he resort to the preached word, if hee doth, haue comfort in him, and doubt not but by trowling and trampling for him, thou shalt haue him. For his outward conning to the Word, giueth great hope of the inwarde conning of the  
the

*Of the spirituall fisherman.* 89

the spirit, and so of his happy comming into the nette, according to that which *Christ* saith: *They that are of God, heare Iohn 8.47.* Gods word: Marke his conuersation, & his company, for commonly as a man is comforted, he is qualified. The *Lacedemonians* when they did put their sonnes from <sup>The Lacedemonians.</sup> schoole, the better to make iudgement of their inclinations, they inquired diligently after their companions. It is a certaine saying of the Psalmist: *With the holy thou shalt bee holy, and with the froward Psal. 18.25 man thou shalt learne frowardnesse.* Ano-<sup>26.</sup> ther marke of the better sort of men, doth *David* in the fifteeneth Psalm giue mee, *He maketh much of such as feare the Lord.* *Psal. 15.4.*

By this Rule I iudge of a Papist, and anemie to Religion, hearing him blunder against *Luther*, *Calum*, *Beza*, and such like renowned Saintes and Seruants of God. I will insist in such circumstances no longer, a thousand such specialties may be inserted, which I leaue to euery faithfull Fisherman, to finde out in his own pastorall function, & to make wholsome and gainfull vse thereof, in his best discretion; only I say this, that though  
I

I see not a Fish in the water, yet when I perceiue that my corke or floate is vnder the water, I know well enough that a Fish hath taken the baite: So, though we see not into the secret minde of man, yet by outward effects, one may determine of inward affects, and certainly conclude, that our godly admonitions (which are our baytes we lay for soules) are taken. 5. It is the Anglers order, when hee hath a great Fish hanging at his hooke, to vse him gently with an euelyne leading him vppe and downe, vntill hee hath wearied him, and then he layeth his hande vpon him, and heaueh him vppe; for, if hee shall snatch him vp greedily at the first, and deale rigorously with him, with the poize and wayte of his body, hee will breake lyne and Angle-rodde, and escape. So let Gods angelicall Angler *Amplecti venientes*, gently entertaine such as are conming on, and haue taken downe the hooke they haue layde for them, and by the coales of kindnesse heaped vpon their heades, worke their full conuersion, least by beeing too seuer towards them, they marre all they haue made, and loose

Rom. 12.20

loose all together. Some fishes may bee pulled vp sooner then other some, according to the proportion of them, and the holde wee haue of them. Strangers are more fauourably to bee handled than our ordinary hearers: Such as are but *Catechumen* and *Neophytes* in the faith of the first planting, are to bee ordered more tenderly, than such as haue made further progresse in the same. This will well appeare if wee veiwe the course of the holy men of God, in the execution of their Ministry in olde time. When as *Isaiah* had to doe but with his owne people, he was hotte at the beginning with them, with this declamatorie exclamation making entrie into his Sermon: *Ab sinfull nation, ab people laden with iniquitie: a seed of the wicked corrupt children.* But when *Ionas* was sent out of his owne parish beeing preacher to the *Iewes*, to denounce Gods Iudgement against the *Ninuites*, who were of the Gentiles, hee insisted only in his text of commination according to Iniunctiō, without any inlargement therof by way of pathetical & seuerer reprehension. When *Paul* was brought to *Areopage*, a place out of his walke, and

*Isai. 1. 4.*

*Isai. 3. 4.*

*Acts. 17.*

*24. &c.*

and iurisdiction, he maintained his Philosophy before them as they desired him, forbearing all kinde of crimination a-

1. Cor. 5. 1,  
2, 3, 4. & 6.  
1. & 6.

gainst them. But when he was among his Congregation at *Corinth*, he ratled them roundly, especially that incestuous companion against whō he thundred his most dreadfull Excomunication. *Stephen* when

*Acts* 7. 51.

he perceiued his Iewish people in a teted cōtumacie withstāding the truth, he pointed his words like the point of a diamōd, thus roused them for it: *Yee stiffe-necked, and of uncircumcised hearts and eares, yee haue alwayes resisted the holy Ghost.* Also according to their continuance in Gods Schoole, and the time of their learning, the Apostles framed their stiles of inditing. *Paul* was ceremoniall when hee was to beget the yonger sort in faith and knowledge vnto God: yet in the *Gala-*

*Acts* 16. 1.

3.

*Gal* 3. 1, 2,

3, 4. & c.

*Sathan*

*skilfull in*

*this angling*

*occupation:*

*bis trickes.*

*thians* he will not endure them, because they had otherwise a long time learned *Christ*. The deuill I warrant you as hee is perfect in this angling occupation, so hee knoweth how to handle a fish that hee hath hooked, that hee may not breake from him. Among other trickes that hee hath, he will giue them line and libertie,

but



*Of the spirituall fisherman.* 93

but he will not suffer him to walke further than he list, but he draweth him in againe when it best pleaseth him. Hee playeth with his Fish, as the child playeth with his bird, which he tyeth by the legge with a string, and suffereth him to flye the length of the threed only: when hee had hooked *Herod* by incestuous temptation, he drew him not vp forthwith vnto himselfe, but hee suffered him to heare *John Baptist* willingly, and in many things to be counsell'd by him, for the line of his vn-satiabie lust was strong enough to holde him. He was not displeased that the Pharisee should fast twise in the weeke, that he should tythe rightly, & forbear common outrages of inordinate persons: as long as their couetousnesse, oppression, and hypocrisie were hookes in their noses making them cock-sure. I bring not in this in the behalfe of conuiuencie, that I would should be shewed in case of iniquitie, that the Ministers should tollerate some sinnes in their people, as the deuill doth tollerate some good things in his followers; but to perswade Ministers to meekenesse, for their better reclaiming of sinners from offences, and gayning them  
to

*Mark. 6.*

17, 18, 20.

21, 22, 23.

*Ec.*

*Luke 18 11,*

12.

94 *The especiall duties*

to goodnesse. They shall handle them as the fisherman doth his fish, if they shall touch their sores with a soft hande as though they were their owne, as *Paul* did

2. Cor. II, when hee said, *Who is weake, and I burne*  
29. *not?* and shall haue mercy in their lippes

and hearts. Otherwise if they fasten their teeth vpon them vpon euery occasion, they are *Non correctores, sed corrosores*, as

*Bernard*. *Bernarde* saith: *Non correctores, sed tradi-*  
*Augustine*. *tores*: as *Augustine* saith: *They betray*  
*Esay 92. 3.* *them, rather than teach them: they gnawe*  
*Matth. 12.* *and consume them, rather than correct them.*  
20.

And so they breake *Christ's* rule in the case, by breaking the bruised reed, and quenching the smoaking flaxe, and keeping him downe that is fallen, that hee rise vp no more. If wee make a mixture of the oyle of admonition and the wine of compunction: the oyle of charitie, and the wine of zeale, it is the best ingre-  
dience and prescript we can minister.

*Bernard:*  
*serm. 44. in*  
*Castig.*

*The*



## THE SIXTH CHAPTER.

### *Of the Fisher-mans baytes.*

**F**Very Fisher-man hath his proper baytes, agreeable to the nature of those fishes that hee crowleth or angleth for. For at a bare hooke no Fish will bite. The case-worme, the dewe-worme, the gentile, the flye, the small Roche, and such like, are for their turnes according to the nature of the waters, and the times, and the kindes of fishes. Whoso fisheth not with a right bayte, shall neuer doe good. Wee that are spirituall fishermen, haue our seuerall baites futable to the stomackes we angle for. If we obserue not the natures of our auditors, & fit our selues to them, we shall not do wisely. *Hic lauacra mollia, ille ferru querit ad vulnera.* *Cassidorns.* One mās sore hath need to be bathed and suppled with oyle: and another mans wound would be searched and seared with a hot, and hard yron.

*Vana*

Gregorius. *Vana poscit remedia diuersa qualitas passi-*  
*unde 22.23 onū.* The differing kinds of maladies, must  
 1. Cor. 4. 21 haue diuers kinds of remedies : what  
 & 5. 3. 4. 5. preaching is there of mercy to the yilde  
 and wicked man, whose heart is harder  
 than the nethermost millstone, a razor be-  
 ing sooner able to cut a whet-stone, than  
 any doctrine powerfull to stirre him to  
 compunction? Sing woe, not therefore  
 songs of mercie, to such sinners. For if  
 we do, we may put vp our pipes, we speak  
 rather to the ayre, than their eares, and  
 our wordes are but winde; for what saith  
*Isaiah in this case? Let mercie be shewed to*  
*Isai. 26. 10. the wicked, yet he will not learne righteous-*  
*nesse.* The stomacke of such a soule, no  
 more fauoureth such a bayte of the blef-  
 sings of God layd vp for those that loue  
 him; than the appetite of any man relli-  
 sheth and tasteth a Boxe of rotten and  
 2. Tim. 4. 8. stinking oyntment. Tell such of honor,  
 Reuel. 22. 1 glory, peace, an incorruptible crowne, of  
 2, 14. the fruites of the tree of Life, of the fruiti-  
 Matthe. 5. 8. on of the presence of God, of their soci-  
 Hebr. 12. 22 etie with Angels, Saintes, congregation  
 23. of first borne, of new Names, white gar-  
 Reuel. 7. 13, 14, 15, 16. ments, of abundance of pleasures at the  
 71. right hand of God, and they will scorne  
 1. cor. 2. 9. them,  
 14.

them, and set their faces against them, and say to vs as *Daniel* did to *Belshazzar*: Keep thy rewards to thy self, & giue thy gifts to another. Wherefore baite thy hooke for them, with the bitter worme of Gods iudgement, with the worme that dyeth not; rend not their garments but their hearts, by reaching ouer them the curses pronounced on mount *Ebal*, speake of the thundrings and fire flashes on mount *Sinai*: giue them lamentation for ioy: ashes for beautie, a rent for a girdle: the spirit of heauines for the ioy of gladnesse: and if all this auaille not, publish wars, & rumors of wars, and such tribulation which was not from the beginning of the world to this day. It may be, that feeding vpon this baite they may be caught, and conuerterd vnto God. For the *Baptist* by such a baite did speede exceedingly. For by turning the axe of Gods iudgement towards the, they came in all the sort of them. *Now is the axe layde to the root of the tree*; that was his text: with the ende of this Sermon, began their conuersio. Publicans, soldiours, comons communing with the Preacher, how they might be saued. Such an argument likewise serued *Ionas* his turn worthily. For no sooner

*Dan. 5. 17.*

*Deut. 27. 19  
16, 17, 18.  
&c.*

*Exod. 19.  
16, 18.  
Isaiah 3. 24  
25. &c.*

*Matth. 24.  
6. 21.*

*Luke. 3. 3. 4  
5, 7. 8.  
Luke. 3. 9.  
10, 12, 14.*

*Ion.* 3. 4, 5, 6, 7, 8, 9. Gods iudgemēt was out of his mouth, but the *Niniutes* tooke vp repentance in their hearts. When *Absolom* could not make  
*2. Sam.* 14. 30, 31, 32, *Ioab* of his faction by gentle entreatie, by  
 33. *Jonab* 1. 2, 3, 4. 4. 15. extremity he gained him, burning his barley landes. When God by a still voice  
 & 2. 1. 2. & 3. 3. 4. could not winne *Jonas* to doe his dutie, and to goe to *Ninueh*, by lifting vp his voyce like a Trumpet, and by speaking by a tempest vnto him, he made him buckle himselfe roundly to those busineses. So let such as will not bee led by loue, bee drawne by feare. But with some the spirit of meeknes will doe most, and loue rather then a rodde doth more good: and we shall do indiscreetly, to deale roughly with such. For as the water of a spacious and deepe Lake, being still and quiet by nature, by ruffling windes is moued and disquieted: so a people tractable by nature, by the rough behauiour of the Minister may be much turmoyled and altered from his nature. The Barber that is to shau the haire of the beard or face, first washeth those parts, & then vseth his razor; for if he should not doe so, the razor would cut & raize the skin. The vnskilfull minister, whose office it is to shau off sin  
 as

as it were with a razor, by not washing them & gently vsing the, but very fiercely handling them, they hurt them, & help them not. Therefore we must haue two strings to our bowe, that if one will not serue, another may; and fish for euery one with the baite that is fittest for the, whether it be of law, or Gospell; of iudgemēt, or mercy. So did God in fishing for the *Jewes*: sometimes speaking to them by a burning bush of fire: & sometimes againe by a cloude of water, and againe by a pillar of fire: that is to say, he was a light to the godly to comfort them. The *Cherubims* that were depicted in the temple, ouer the place where the people did pray, were portraied with a double face, one of a mā, another of a lyon: to signifie the carriage of a minister in his place, either in humanitie, or in a lyon like seueritie according to his auditors qualities. The eies that are the lanterne of the body, are only seated in the head: to shew that the minister who is the head of his people, & is called by *Christ*, the light of the world, ought to haue his eies about him, to see what euery one needeth. He is in sagacitie & foresight to imitate *Ioseph* who in plentiful times,

*Exod.* 3. 2,  
7. & 13. 21  
& 19. 16.  
& 24. 16,  
17. & 33. 9  
*Ezech.* 10.  
14.

*A worthy  
minister de-  
scribed.  
Matth.* 5.  
14.

*Gen.* 41. 46, did prouidently prouide against yeeres of  
*47, 48. 49.* future scarfitie. It was prouided by God  
*Leuit.* 22. by speciall decree, that no blind creature  
 22. as an oblation should bee presented vnto

him: the Minister that giueth not to eue-  
 ry one his due, is blinde, and vnworthy  
 of his place. *Cherubims* that were pic-  
 tured, were full of eyes, and such were the

*1. Kin.* 6. 23 supporters of *Salomons* temple: the mini-  
 sters that are the bases and proppes of the  
 spirituall building, must haue eyes of  
 knowledge to guide all their actions.  
 Those that are made watchmen in the  
 borders and skirts of the land, are such  
 as dwel there. For to them are best known  
 the neighbour countries round about and  
 they haue in greatest hate the adioyning  
 enemye, from whom they haue so often

*Exe.* 33. 2. 6 receiued the great scathe. The Minister  
*7. 8. 9. 10.* is called the watch-man of the Lorde of  
*etc.* hostes, and such a one should fully be ac-  
 quainted with the state and condition of  
 the people that are round about them;  
 and he should be an enemye to Gods ene-  
 mies, and should set forth the truth with  
 modestie and veritie. A Minister there-  
 fore must sometimes bee graue, that hee  
 may not be contemned: and sometimes  
 affable



affable, that hee may not seeme proude.  
He must as *Salomons* wise man, know his  
time and place, and minister mercie and  
iustice accordingly. As the Rulers  
daughter was raised vp to life in her fa-  
thers house: the widdowes sonne of the  
citic *Naim*, out of his mothers doores.  
*Lazarus* before a generall assembly of all  
sorts: so some are to be dealt withall pri-  
uately, other some openly: other some are  
to be handled as weaklings; and others  
as wilfull ones: we are to beare with some  
men, and other some are to bee giuen vp  
to *Sathan*: some are to bee plucked out of  
the fire, and other some are to be cast in-  
to the fire: some are to bee kept in feare,  
and some are to be helde vp by loue: some  
are to be vsed as our owne bowels, and  
some as rotten members are to bee diui-  
ded and sundred from the body. But be-  
cause there is no communion betweene  
light and darknesse, truth and falshood,  
the table of the Lord, and the table of de-  
uils: lay first the ground of repentance  
from dead workes, and heaue vp sinners  
by their shoulders and set them vpon  
their feete, and then thou shalt haue time  
and place according to his apprehension

*Matth. 9.*  
18, 25.  
*Luke 7. 11,*  
12, 14.  
*Iob. 11. 37.*  
44, 45.  
*Rom. 14. 1.*  
6. 15.  
*Matth. 18.*  
15. &c.  
*Tit. 1. 9. &*  
2. 2. &c.  
*1. Tim. 1. 20*  
& 5. 1, 2.  
*1. Cor. 5. 5.*  
*Iude. 22, 23*  
*2. Cor. 6. 14.*  
15.

First repen-  
tance, then  
mercie doth  
follow.  
*Hebr. 6. 1.*

of the former, to make profit of all Gods mercies. A vine-yard before it can bee planted, must haue all stones, stubs, obstacles first to be remooued. No man can can build a newe house in the roome of the olde; vnlesse he first doth take downe the old: wherefore when *Jeremie* was authorized by God a preacher to the nations, the parts of his commission were to *pluck up, and roote out, and to destroy, and throwe downe, to build, and to plant.* The *Euangelist*, from God hath receiued such a rowle, it being inioyned him, *to prepare the way of the Lord.* Which is performed in these two points: First, Reprehension. Secondly, Instruction.

*Luke* 7. 26, 27. The *Baptist* the middle-man between the law and the Gospel: a Prophet, and more than a Prophet, had this double face of *Ianns*. For hee prepared the houses of their heartes for the entertaynement of *Christ* their King, by casting downe mountaines, and receiuing vp valleyes, euen the high and humble thoughts of men: and the first part of his Sermon, wholly consisted in the reprehension of sinne. *O generation of vipers;* and the detection of their dissimulation; *Say not that*

*Matth.* 3. 7, 8, 9.

*Isaiah.* 40. 4

*that yee haue Abraham to your father.*

There is no man (sayeth *Christ*) that *Matth. 10.*  
peeceeth an old garment with new cloth, *Luk. 5. 36.*  
for the rottenneſſe of the threades vna-

ble to beare the entrie of the needle, it  
wideneſh the former rent. Neither did  
newe wines agree with the olde Lea-  
ther caſkes of thoſe times: the newe  
tydings of the grace of the newe Te-  
ſtament, appertained to newe men that  
had put of their olde conuerſation.  
The ſinger of *Iſrael* hath taught vs  
our Leſſon, and giuen vs the Notes  
wee muſt alwayes treble vpon, our  
ſong muſt alwayes bee of mercie and *Pſal. 101. 1.*  
iudgement that wee ſing vnto the  
Lorde, ſuch as woulde drawe men  
from vice to vertue, and vſe not the  
ordinarie meanes thereunto. *Plutarch Plutarch.*  
compareth them to ſuch, who ſnuſſe  
a candle, but miniſter not oyle to pre-  
ſerue the candle. To preach mercie,  
and not iudgement: grace, and not  
repentance. It is as if ſo bee a Phy-  
ſition ſhould promiſe health to his pa-  
tient, when he goeth not about to purge  
his hurtfull humors. The fire of the ſpiric  
not onely giueth light, but alſo burneth:

104 *Of the fishermans baytes.*

that is to say, it comforteth & consumeth: the fire of our religion burneth not, but onely giueth light if wee preach but the Gospel: and it burneth onely and giueth not light if we preach but the law. Wherefore in due time and place preach both: preach the law to keep downe presumption: and preach the Gospell to preuent desperation. This was the *Baptists* course; He first shewed them an axe that should

*Lue. 3. 9.* cut them downe for sinne. *Now is the axe*  
*Iohn 1. 36.* *layd to the roote of the tree.* Then he pointed with his finger to the Lambe of God, that taketh away the sinnes of the world. First *Peter* wounded the heartes of the *Iewes*, by laying downe their horrible crueltie against *Christ*: which done, hee gaue the medicine to heale their wounds, perswading them to faich in *Christ Iesu*, for the remission of their sinnes. *Paul*

*Act. 9. 4. 3.* when he was a *Sau'*, was first felled to the  
*5, 6, 10, 11.* ground by a light from heauen; but immediately therewithall hee was erected and comforted by a voyce from heauen, which gaue him certificate what hee should doe. These baytes being well considered and applyed, and put to the hooke as they ought; we shall make a very gainfull

*Of the fishes that the spirituall* 105  
full fishing. For if they bite not at these,  
there is no stomacke in them, or any hope  
to be had of them, and so wee relinquish  
them.



THE SEVENTH CHAPTER.

*Of the fishes that the spirituall  
Angler, or Fisherman ouely  
fisheth for.*



All the labour and times  
of spirituall fishermen is  
to be bestowed vpon the  
soules comitted to their  
charge, for the drawing  
them vp from the sincke  
of their sinne, and from the bottomlesse  
pit of their destruction, to the toppe and  
height of their eternall heauenly happi-  
nesse. For they haue not their places to  
purchase Mannors, but men; they are not  
to fish for siluer, but soules. If any get a  
soule to God, he hath made a fayre pur- *Iam. 5. 19.*  
chase, and he hath gotte a goodly inheri- *20.*  
tance: *Mat. 13. 37.*

Matth. 4.  
19.

1. Kings. 21.  
4, 7, 8, 9,  
&c.

Uay. 8. 20.

Iob. 21. 14,  
15, 16, 17,  
18, 19, 20,  
21, 22.

rance. Wherefore when *Christ* called fishers out of their shippe vnto the *Apostleshippe*, he tolde them not that hee would make them fishers of money, but of men, saying vnto them: *Follow mee, and I will make you fishers of men.* This laying out of the nette and hooke, for the preferments of the world (all being fish that commeth to their nette, so that *Naboth* cannot keepe his vineyard in quiet, because it laieth so to the backe-side of *Achabs* Orcharde) is nought in all that are spirituall fishermen, and quite opposite vnto their profession. *Ad legem & testimonia:* to the study of the Lawe and the Prophets are they onely called, for the instruction of men, which they diuert to their owne lawe and profits, to the impouerishing of men. Are not too many Ministers now adayes, more troubled in themselves for a beast that they haue lost, then for a soule that they haue lost? If they were not, they would not seeke after the one so much, and the other so little. They are better taught of *Iob*, if they would follow him, whose outward passions put him not to passions for the losse of his sheepe, camels, cattell, did  
not

not mouue him, but at the newes of the death of his deare children, hee rent his garmets (as willing to haue rent his heart) for so maine a losse. O that this extremitie were in vs, for the downfall of our spirituall children stroken dead, not by a wind of the wildernesse, but by their willfull wickednes. O that hee that in name is a *Dispensator*, were not in nature a *Dissipator*, and that the *Speculator*, were not become a *Spiculator*: that the *Prelate*, were not a *Pilate*; the *Pastor*, an *Imposter*; the *Doctor*, a *Seducer*. Oh that men were the mayne chaunce of these men, the marke and white that they did ayme at, and the onely fish that they did angle for. Then wee should not haue so many fatte Priests, and leane people as wee haue: then should the people bee better fedde, and lesse fleeced then they are: then would not Sermons bee so daintie as they are, which come from some strawberre-wise, that is, once a yeere: then should not ignorance set vp such a Monarchie, and spreade so vniuersally. For aske the greater part of people in coutry towns, whether they do beleue in the holy Ghost: & they wil answer you

as the *Ephesians* did *Paul*, we haue not so much as heard whether there bee an holy Ghost. How many be there that set their faces against Religion, seeking the spoile of it, by all hostile persecution, to whom if Christ should say as he said to *Paul* before his conuersion, *Why persecutest thou me?* their reply wold bee, *Who art thou Lord?* Many of them may know that there is a God, but the right God, the God of *Sidrach*, *Misach*, and *Abednago*, which *Nabuchodnezzer* professed when his vnderstanding was restored him; or the good *Daniel*, whom *Darius* did magnifie and adore after that God had deliuered *Daniel* out of the Lyons denne, or the God of *Abraham*, *Isaac*, and *Iacob*, to whom the promises were made, or the Lord God of heauen which hath made the sea, and the dry land, whom *Ionas* in his distresse openly witnessed, they know not. This is to them a matter of deepe vnderstanding, such knowledge is too excellent for them, they cannot attaine to it, so rude are they and ignorant, and as a beast before thee. And all this may bee giuen to these false fishers that haue changed their cobby fishing, rather for the commodities

*Acts* 9. 4, 5

*Daniel* 4. 31

32. 34. and

*Dan* 6. 23,

24, 25. 26,

27.

*Acts* 7. 3, 4,

5, 8, 9 &c.

*Jonah* 2. 3,

4, &c.

*Psalm* 73. 16

22.



dities they may reape frō men, than any way for the commoditie of the mē themselves. And so in this contrary sence, they fulfill the sentence of their calling, and are fishers of men, by prying into all advantages they can fish for against men, and by grinding the faces of men betweene the millstones of their horrible oppression. But by this wringing the Scripture and causing it to bleed, they shall bleed one day for it, and the blood of so many soules that runne into hell, shall bee required at their hands. *Paul* otherwise fished for men then so, when he said: *Non quæro vestra, sed vos.* I seeke you, & not yours. The other sort I know from what rocke they are hewne, they come from the sons of *Eli*, sonnes of *Belial*, who haue this stile after them, like the tayle of a blazing starre: *They were wicked men, and knew not the Lord.* And what was their vse? truly to get all they could into the nette, fishing for flesh, bayting onely for their belly, and troubling the streame of euery porridge pottle, with their vnconscionable flesh-hookes of such ranke beards, as did but touch and take. But let them feare their stripes, that follow their steps.  
They

Ezek 33. 8.

1. Sam. 2.  
12.

*Ezech.* 34. They are also of the generation of such as  
 2, 3, 4, 5, 6, did much hurt, in the times of the olde  
 &c. Prophets; against whome the Prophets  
*Mal.* 1, 6, 7, pointed their pens very sharply; who did  
 8, 10, 12, cate the fatte and cloath themselves with  
 &c. the wooll, and killed of the best, and were  
 such wretched ones, as not one of them  
 would shut the Church doore for Gods  
 sake, or put fire vnder the Lordes Altar,  
 vnlesse first they had their fee for it. The  
 mopish monkish sort are all such, who  
 will wincke at any wickednes, so it touch-  
 eth no way their credite commoditie.  
 But if it concerneth their Free-hold and  
 questionous affaires, the whole crowde of

*Acts* 19, 24, them come together, as *Demetrius* and all  
 25, 26, 28, that appertained to the forge came against  
 29. &c. *Paul*, when in the pulpit at *Ephesus*, hee

declaymed against that Image, for which  
 that company did make shrines. All hu-  
 mane flesh is fish, that is for our spirituall  
 angling or fishing: not one is more to bee  
 neglected, then another. For *Christ*  
 without restitution of persons, sealed a  
*Matth.* 28: generall graunt to his Apostles to fish  
 19, 20. in all streames, and to cast their nettes  
 ouer all Nations, by the Preaching of the  
 Gospel: Hee willed them not to fish for  
 the

the *Iewes* onely, or to lay a hooke for a Pharisee, Priest, or the vulgar sort peculiarly, but for all men generally, rich or poore; wise or vnwise: despitable or honorable; saying, *I will make you fishers of men.* *Matth. 4.* All mankind absolutely are vnder <sup>19.</sup> the charge of the Euangelicall Fishermen, to be drawne out of the tempestuous sea of this world to the kingdom of grace. It is a manifest marke of a false fisherman; of a barterer and purloyners of the worde of God, to runne vp and downe ferreting *Matth. 17.* <sup>27.</sup> the richer sort, and in a furdide obsequie, to attende such onely as may bring them to dignitie. The Pharisees were such, and such were the Pseudo-apostles of all times, whose resort was onely to the the rich, hanging at euery Noblemans slecue. Who so is a wise merchant will not vnbundle his seuerall wares to such, as hee obserueth to bee more curious in viewing them, than willing to buy them. So the Preacher should more respect such as will be benefited by his preaching, and are ready to buy such commodities of him, as he shall bee ready to expose vnto them. It is good angling for fishes, when they list to bite.  
For

For what comfort can an Angler haue, barely to beholde fishes floating vp and downe, and compassing the hooke and putting their noses to it, and nibling vpon the baires, & not fancying to swallow it? I haue euer had more comfort in my spirituall angling of the poorer sorte, who haue swallowed downe the blessed bayte of Gods word readily and greedily, when as Knights and Gentlemen haue but gaped vpon it, and so passed away from it as they came. When *Ionas* cast his preaching nette ouer *Ninuch*, the common assembly were his at the first, wherefore it is sayd;

*Math. 11.*

*Ionas. 3. 6.* *The word came vnto the King of Ninuch,* That is to say, it came from one to another vntill at last it came to the King. It is the commendation *Christ* giueth the poore to *Iohns* Ambassadors, that they were the forwardest to receiue the Gospell. *The*

*Luc. 7. 32.*

*poore receiue the Gospell.* That such are the first fruites of the Church of God, and the fittest to set forward his worke. The Apostle witnesseth, when he saith: *God hath chosen the foolish things of the world to confound the wise, and the weake to confound the mightie, &c.* The natiuitie of *Christ* by Gods heauenly Herauld, was first published

shed to the poore shepherds. The sick<sup>1. cor. 1. 27.</sup>  
 faint, hunge-starued *Amalechite*, ser-<sup>Luke 2. 8, 9</sup>  
 uant to an *Egyptian*, was the messenger<sup>10, 11, 12.</sup>  
 that brought good tydings vnto *Dauid*:<sup>1. sam. 30.</sup>  
 so *Christ* the secōd *Dauid*, hath instituted<sup>11, 12, 13,</sup>  
 & ordained poor Apostles to bring to the<sup>14, 15, 16.</sup>  
 worlde the glad tydings of saluation: and  
 most commonly such now are the poorer  
 sort, and the poorer sort most followeth  
 thē. As *Gedeon*, but with a weak & meane<sup>Iud 7. 2, 12,</sup>  
 retinue, surprised the whole vnited force<sup>23, &c.</sup>  
 of *Median*: so *Christ* with a fewē despi-  
 sed fishermen, hath wonne a great part in  
 al parts of the world. This hath euer been  
 the wont of this world, and the course al-  
 most of all kings courtes, and pallaces of  
 princes. They should bee in the forward  
 in obedience to the word, according to  
 that which is required of them. *Be wise,*  
*O ye kings, be learned ye that are iudges of*<sup>Psal. 2. 10,</sup>  
*the earth: serue the Lord with feare, and re-*<sup>11, 12.</sup>  
*ioyce vnto him with reuerence. Kisse the*  
*sonne lest he be angry, and so ye perish from*  
*the right way.* But as if Religion were no  
 part of their professiō; they are in the rere-  
 ward, and in hunting, hauking, feasting,  
 building, bestow their whole liues. And  
 such haue their *Athists*, *Parasites*, and *Sy-*  
 I  
 cophants,

cophants, to enchaunt their soules with a supine securitie, and to stir them vp into all presumption: soothing them vp in their euils already done, and giuing them libertie to doe more. For which cause they will capitulate and indent with preachers, and prescribe them a course of speaking, and inhibite the printing of such books, and prouide that such billes come not to the Kings hands, which they haue not first examined and allowed. Wherefore Princes are much to be pittied and prayed for, that in such slipperie pathes they may keepe their feete, and among so many *Syrens* winde themselues out of the bias of the world, and come to the hooke and net of Gods word. But of these men-fishes that we are to bayt for, are many sundry sorts. I list not to diuide them into their seuerall kindes by way of comparison, but I wil diuide the as they were of olde in the Iewish policie into these two natures. 1. Cleane. 2. Vncleane. Vnderstanding hereby; First, the Regenerate. Secondly, and the naturall man. Absolutelie, by the name of a Fish, the *Egyptian* cleargie vnderstoode whatsoever was prophane and abominable; where-

*Lut.* 11.9,  
10, 11, 12.

*Spiritnall Angler fisheth for.* 115

wherefore they did so, we will shew in his place. In this signification wee may fitly put mankinde in general, grounding our comparifon vpon this part of Psalmodie.

*They are all become abominable in their do-* Psal. 14. 13  
*ings: there is not one that doeth good, no* and 53. 1. 3  
*not one.*

But yet there is that difference among men, as wee haue made before of fishes; wee distinguish of both kindes by these two markes of knowledge. 1. Their finnes, and scales. 2. Their defect of them. The cleane haue them both: the vncleane want them both. Their finnes (as it appeares) serue as wings vnto them to raise them vp on high, to the height of the water: which serue to shadow out a sanctified man, whose conuersation is in heauen: who seeketh those things that are aboue, and who listeth vp his minde by heauenly contemplation, aboue all earthly things. The scales betoken as *Gregorie Nazianzen* insinuateth, the doing off the old man, and the putting on the newe: or as the *Latines* would haue it, the doing away their stiffnesse and hardnesse of minde, and their tractabilitie and conformitie vnto God.

which are the two termes of a true conuert, called in the Schooles ; 1. *Terminus a quo*. 2. *Terminus ad quem*. An auersion from sinne, a conuersion to God: the mortification of the olde *Adam*, and the vification of the newe man. Nowe such as haue neither sinne nor scale; neither floate high, or abide in deepes; but keepe wholly in Foordes, and in shallowe waters, wrigling and wallowing alwayes in the mudde as the Ecce, Lamprey, Turbot. Such are the worldly minded men that sinke downe into the mire and puddle of sinne, and are so ouerwhelmed and burdened with it, as neither they can forsake their filthy affections: or raise themselves higher by better cogitations. Such were the Phylosophers of the Gentiles, who insisting in the grosse rudiments of nature, would be led onely by the lyne of her suggestions, giuing the cause of euery action to naturall operation: vnable to consider of the author of nature, who ruleth and gouerneth it to the accomplishment of his pleasure. But wee be to nature not accomplished with grace: for it is a pernilous pitte of puddle, to keepe vs downe for euer. When nature was solitarie

Rom, 1. 22.

Ephes, 4. 17

18.

Acts. 17. 18



tarie in *Peter*, as it was when he mooued his Master not to goe to *Hierusalem*; *Peter* was *Sathan*. But when grace guided him, as it did when hee made that fundamentall confession, *That Iesus was the Sonne of the liuing God*, hee was not *Sathan*, but *Cephas*, and *Simon*, and a blessed man. Also those Lampreyes are those liuers, that straine the Lawe like skinne of parchment vpon the tortures of their wilde wittes, for the enlargement of their lucre. They are slippery Eles indeede, of whome there is no holde to be had, varying the sence and iudgement of Law, as often as they list: and being so slimily and sordidly giuen, as they may not be handled. Of this ranke and retinue likewise, are many of our Clergie-Masters, who greedily swallow vp euery idle ceremonie, vrging the outward letter thereof, neglecting the spirituall meaning thereof, the soule and life of it. Let Orators, and Poets make vp the messe, the quintessence of whose wittes, are nothing else but waues of wast words, a streame of sillabical slight inuention, a flood of friuolous fantastical fictions, and merely a mud & mire of absurdities: the reformation

*Matth: 16.*  
*16, 17, 21.*  
*22, 23.*

118 *Of the fishes that the* &c.

of euill manners, and such cogitations as are of heavenly nature, agreeing not with their nature. Now, though the sea (which is the worlds looking-glasse, and presenteth the image of mens manners vnto vs) affordeth no fish worthy of Gods taste, (howsoeuer it pleaseth him to accept of such as will come to the hooke, or to the drawe-nette of his worde) and wee approue the Apophorisme of *Plato* in *Phædone*, who saith that the sea can engender nothing that is meete for *Iupiter*: yet the premised manners of men, shadowed by the second sort of fishes that are vncleane, are that abominable prophanation, which the *Aegyptians* vnderstood by a fish, against which, ancient holinesse did so oppose it selfe. For such haue no scales, which should bee vnto them as it were a habergeon to beare off the fierie dartes of the deuil, vnlesse they be the scales of ignorance (as the scales of ignorance fell from *Pauls* eyes, when *Ananias* did conuert him) neyther haue they finnes to raise themselues beyonde their worldly thoughts.

*Plato.*

*Acts. 9. 18.*



## THE EIGHT CHAPTER.

*The Sympathie of natures, of the  
fishes of both natures.*

**I** May say of the Earth-fish, and Water-fish; of men-fish, and sea-fish, of the nature of them both: *That pæne illa est, & pæne illa non est:* It is almost like, and almost not alike, & that it is difficult to distinguish them. Wherein they agree and ioyn together in one, it shall bee shewed in this Chapter: some differences that wee doe obserue to bee in them, we put to the next. First, they are natur'd alike for their crueltie. *Beares Of crueltie.* beare good will to their owne kinde, and liue, & loue together. Lyons rise not vp in fight against Lyons: nor serpents against Serpents, but fishes feede one vpon another, and liue by the spoyle of their owne nature. Wherefore some of them are called *Lupifluniales*, *Plinius.*

I 4                      and

120 *The sympathie of the fishes*

River-  
wolves, as  
The Pike,  
and Perch.  
The Eccl.

and such are the Pike, and Pearch especially; and the Ele may goe with them, that liue in the fresh waters; for I meddle not with sea-fish, as meaning onely to deliuer such vse, as I haue made of my angling recreation. The great *Ocean* doubtlesse hath infinit of that kind, thus cruel to their kinde. In which respect chiefly the *Egyptian* Priests could not abide the, but as vncleane and prophane, inhibited the seruice of fish to their table, because they did pray one vpon another. These water-wooules are the lively Idea of the woolues of this worlde, whose doings the Prophet decyphereth in this wise: *And they eat also the flesh of my people, and fley of their skinner, and they breake their bones, and choppe them in peeces as for the poste, as flesh within the chaldron. In initio non fuit sic.* In the beginning it was not so. For man was made for a helpe to man, and as a god to man, as *Moses* was to *Aaron*. *Homo homini Deus*, was then the sentence in euery mans mouth. But sin subduing nature, or rather grace; the case is altered, and this contrary prouerbe commeth in place; *Homo homini Lupus*: Man is a deuouring wolfe vnto man; clothing

Mich. 3. 3.

Exod. 4. 16

thing himselfe with crueltie, as it were a garment, and wearing it, as a chaine about his necke. The first reasonable creature that was giuen vnto *Adam*, was the woman, which was ordeined for a helper: but the first of her brood which was *Cain*, *Gen. 4.8.* a mercilesse murderer; and with such seed, hath the soyle of the worlde beene furrowed euer since. The brother hath beene the brothers baine; the child hath risen vp against the father, & the father against the child; kin against kin, kinde against kinde. And this is now as kind vnto them, as the skin wherwith they are couered, their habit thereof turning vnto another nature. Wee are not content to wish our enemy dead, but it is a death to vs that hee liueth. We say not onely within our selues *When will he die, and his name perish?* But wee will bee (if we may haue our choice) the very speculators, or spectators our selues. I maruaile not therefore one whit, that *Dauid* made exception against his owne kinde, and did put vp this petition: *Let vs fall now into the hand of the Lorde: and let me not fall into the hand of man.* For he felt what he spake, and spake as he had felt. For hee knew them both, as well as  
he

122 *The sympathie of natures,*

heknewe one hand from another: the mercy of the one, and the mischief of the other. For comparing them together hee doth thus distinguish them, by the kindenesse and crueltie of both natures. Wherefore, in the fore-named place, this as reason is giuen of his petition, *For his mercies are great.* If you aske him how great, he answereth, that it is illimited in these words, the staffe and burden of his *Ode*: *Thy mercy endureth for euer.* But hee casteth his owne kinde into contrary colours, thus portraying it out vnto vs, that wee might see our selues and bee ashamed. *Their throate is an open Sepulchre: they haue used their*  
*tongues to deceite: the poyson of Aspes is*  
*under their lippes. Whose mouth is full*  
*of cursing and bitternesse: their feete are*  
*swift to shed blood. Destruction and cala-*  
*mitie are in their wayes, and the way of*  
*peace they haue not knowne.* Hee contrarie to all craftes-men of such things, painteth out man vnto vs: so that *Appelles* compared with him, may put vp his pen-fill. For hee and his Apprentises can take out but the out-warde proportion of the man; the face, breast, bellie, thighs,

*Psa.* 136.

*Psa.* 140. 3.

*Psa.* 5. 9.

*Psa.* 10. 7.

*Rom.* 3. 13.

*&c.*

thighes, legges, feete, and such like, the heart and inward parts, they leaue vnshadowed. But the hand of this cunning worke-man vnbowelleth him, sifteth him throughly, discouereth his hidden minde, and the whole man vnto vs. And truly the Poet consulted with this copy without question, when hee gaue this counterfeit, and did set him vp in a table to our view with a pale and wanne face without blood: with a leane and lanke body without moysture: with bleared eyes: blacke teeth; with a heart made of gall; with a tongue tipt with poison: neuer merry but when others mourne: neuer sleeping because they are alwayes imagining mischief. The truth heereof hath beene practized vpon the master, by the seruant of his owne tabernacle: vpon the Soueraigne, by the subject of his owne Court: vpon the father, by the sonne of his owne loynes: vpon the brother, by the brother that hath layd in the same bed of his mothers wombe with him: vpon the husband, by the wife, sleeping securely (and as hee nothing doubted) safelie in her bosome.

If

124 *The sympathie of the fishes*

If we thinke better of man than thus, we doe beguile our selues, and so the Gentile Christian *Seneca*, telleth thee saying, *Fal- Seneca. lens si confidas ijs tibi occurrentibus : facies habent hominum sed mentes ferarum.* Thou doest, if hand ouer head thou beleeuest all thou meetest with. For they haue mens faces, but beasts affections. Thus, in regard of their deuouring condition, they may well be copulated, and coedimated with fishes. But herein in this comparison they doe exceed them. That fishes eat but for hunger, and for a time are satisfied : but mens minds are alwayes set vpon the praye, and they are neuer satisfied. *Caligula*, surnamed for his bloody minde, *Durt soaked in blood*, could not glutte his blood-thirstie appetite, and staunche his bloody issue, without the destruction of the whole *Roman* nation : wherefore hee wished all their neckes were but one, that he might vnioynt them at once, and one stroke might make hauocke of them altogether. It is *Medea*, her wish in the Tragedie, that with her dissolution, there might ensue an vniuersall confusion. This is her speach, *Unica felicitas est videre omnia in ruinam tendere cum ego discedam.*

Examples  
of mans  
crueltie.  
*Caligula.*

*Medea.*



dam. It is the onely felicitie for me to see at my departure, all things come to wracke. Such a companion was one of the Poets, who commeth in with such a spoke: *Εἰς θάνατον ὁ γὰρ ἀνθρώπου*, that is to say, when I am once dead, what care I, though the worlde bee on a light fire.

*Domitius Nero*, when hee had set fire to the citie of *Rome*, in twelue seuerall places, to shadowe out the combustion of *Troy*, to the *Romans*; sung in the meane time, when the citie was in burning, Ver-

*Domitius Nero.*

ses out of *Homer*, his heart being hooped with all barbaritie, and beeing filled vp to the eyes with all *Scythian* crueltie. What shal I say of the Vice-consull *Mes-*

*Seneca.*

*sola*, that ruled in *Asia*, who beheading three hundred people on one day; after this butcherie thus done, he gaue a *plaudite* vnto it, breaking out into these wordes: *O nobile factum*, O renowned

*Lucius Syl-*

acte? Or of *Lucius Silla*, who by one con-

*la.*

demnatorie sentence, did cast away foure thousand and seauen-hundred soules; and caused a Register to bee made of it, *In perpetuā rei memoriam*: For the cuerlasting remembrance thereof? Or of those that killed Christians by thousands, as *Maxi-*  
*mianus*,

126 *The sympathie of natures,*

*Maximianus*, who burnt in one Temple twentie thousand met together to solemnize the Natiuitie of Christ? The *Spaniards* are without all example; no, no: *Domitian*, *Commodus*, *Bassian*, *Dyonisian*, comming neere them, and this their villanie among the *West Indians* without mercie shewed, apparantly prooueth, who in one Island called *Hispaniola*, of two hundred thousand people, scarce left one hundred and a halfe aliue. Thus they threshed with yron flayles those people, as the *Amos. i. 3.* men of *Damascus* did *Gilead*, and man-  
*13.* gled in peeces women with childe, as the olde *Amonites*: and mingled blood with their sacrifice of the Masse: as *Pilate*  
*Luk. 13. 1.* mingled the blood of the slaine, together with the sacrifices: taking vp this Aphorisme and prouerbe of the Prophet;  
*Zab. 11. 9.* *That that dyeth, let it dye.* How farre were these men, from the practise of the precept of the Lawe, which in seeking of  
*Dent. 22. 6.* birds neasts, inhibiteth the taking the damme with the yong?

2. Let the second sympathy, between the Soyl-fish and the Sea-fish, bee their greedie couetousnesse. Wherein the one Bee partaketh with the other. As if the  
 sea

sea-fish had fathered them, and they were of their spawning, no sooner a vild peece of worne is let downe the water, but if they bee in place, it is a wonder to see what a sort doe seeke after it. There is no regard of degrees among them: But *Capiat qui capere potest*, is the lawe of that Court. Yea, the frye, and pettie ones doe so fill the place, as the greater cannot come in place. And is not this the fashion of the worlde vp and downe? Is not euery meane office catched vp (if not before) yet as soone as it can fall? Runne not euery one to euery commoditie, as beggers to a doale? Are not many of best marke and qualitie altogether vnprovided for; the meanner sort hauing beene before them, and taken vp their roomes? Euery one strueth to bee first at the baite, though their baine bee vnder it: as it commonly falleth out. For Titles, Offices, wordly riches, are nothing else but angle-lynes, snares, nets, to catch vs vnawares: Which so entangled *Indas*, as hee could neuer get out of them, before they had trussed him.

The hooke or snare taketh not the fish,  
vnlesse

vnlesse the baite take him first. But whilst he runneth so hastily to the baite, & swalloweth it home: the nette or hooke spee-  
deth him. The baite of the deuils hooke is couetousnesse, which killeth and not comforteth vs. The fisherman baiteth not his hooke that the fish might only take it; but betaken of it. The deuill could not make such a fishing as hee doth, had wee not such a delight to his baytes, little considering what harme there is in them. But the poore fish feeleth it too late, when he cannot flye from it: *Nam dum capit capitur*. For he is taken in taking it. The bait of an hooke is like the egge of an Aspe, which is very white and goodly to behold, to the out-ward sight, but if wee breake it, we shall finde nothing but poison in it; and the poison that breaketh out of it, killeth vs. The red worme, case-worme, magget flie, small roche, or such like, wherewith wee couer our hooke to beguile the fish, are glorious in out-ward appearance to the fish, but they are the death & destruction of the fish. So the riches, prioritie, authoritie of the world, are but pleasant baytes, laid out for our destruction. The fishermans bayte is a deadly  
deceite:

deceite: so are all the pleasures of the world. Wee may say of them, as *Ioab* <sup>2. Sam. 2. 6.</sup> said to *Abner*: Knowest thou not that it wil <sup>Luke. 17.</sup> be bitternesse in the latter end? As all the 27.

waters of the riuers runne into the salt-sea: so all worldly delights, in the saltish sea of sorrowes finish their course. The pleasures of the vngodly world in *Noah* his time, in cheering, carowing, & singing a *Requiem* to themselves, of a suddenaine swoomme away with the flood. <sup>Gen. 7. 4.</sup>

The Iunckets and ioyes of the States-men <sup>&c.</sup> of *Palestina*, came tumbling downe together, with the fall of the house vpon their heads. *Belshazzar*, in the middest of his cups, and Queenes, had such a blowe giuen him by the hand of a Scripture, as quailed his courage, and quenched all his comforts. The peaceable dayes of the wicked, their immunitie from the rodde, their dauncing to the instruments of musicke, haue their present period, and in a moment they go downe to hell. Let the lustie-guts, that is in the prime of his age, <sup>Iob. 21. 12, 13, 18.</sup> and pride of his rage, be sure of a iudgement. <sup>Eccle. 11. 7, 21. &c.</sup>

The garmandizing Epicure, hol- <sup>Luke. 16.</sup> lowed not so much whilest hee was in the 19, 23,

K earth,

130 *The sympathie of the natures*

earth, but he howled as much when hee  
 was in hell. It was but dumpish delight,  
 that *Saul* had in his mad melancholy in  
 the sweete notes of *David*, sung vpon the  
 harpe. Wherefore mistrust worldly bene-  
 fits as baites, & feede not so vpon them in  
 hūgry wise. Their pleasings, are leasings:  
 & their friēdships fallacies, as *Ioabs* kind-  
 nes was to *Amass*, killing him by kissing  
 him. They are false witnesses against thy  
 soule: such as *Iezabel* picked out to kil in-  
 nocent *Naboth*. They are but Parasites to  
 enchaunt the spirit, as *Acabs* Fanguests  
 that egged him to battell, promising him  
 victorie, when it fell out quite contrary.  
 They are bur the intoxication of the great  
 whore, that giueth vs her poison out of  
 a standing cup of gold. Thou mayst serue  
 the world for such wages long enough,  
 from seuen yeeres to seuen yeeres, as *Ia-  
 cob* did *Laban*, and loose both thy wages  
 and labor in the end, as he did. If thou ser-  
 uest God for goods, and for greedines of  
 worldly gaine, as *Indas* did his Maister:  
 thou maist be a looser and gainer as hee  
 was, who lost his Apostleship, & gained  
 a halter. Wherefore, for our better secu-  
 rity, vse we riches a raymēt, one that is fit,  
 beeing

1. Sam. 16.

16, 23. &

18. 10. & c.

2. Sam. 20

9. 10.

1. Kin. 21.

10. 13. and

22. 6, 8, 12,

28, & c.

Reuel. 17.

4.

Gen. 29 18,

27. & 31. 7

& c.

John 12. 6.

Als. 1. 16.

18.

beeing better for vs, than one that is too long. But it so commeth to passe, that couetousnesse groweth with riches, as the Iuie with the Oke. And as the *Israelites* murmured as much when they had store of *Mannah*, as they did when they had none: so haue wee lesse or more, it is all one, wee are neuer contented. Our hutches may bee filled, but not our heartes. But as fishes doe differ in biting, so doe men. The Roche, Dace, Breame, Rowde doe but pingle, to the Pearche, and Pike; who haue teethe like kniues, and very maine mouthes. If I like the Pope and his Prelats, to such; I doe them no wrong: for their dooing will make good my comparison. So hee may bee called, *Caput Ecclesie* the head of the Church. The worde *Caput*, the head, or powle, beeing deduced from the Verbe *Capio*, which is to catch; he hauing beene euer such an absolute catch-powle. Wherevnto an auncient Writer alluding, hee pricketh these Verses vpon his holines sleeue: the whole course of the Coniugation, from *Capio*, *capis*, *ad capiendum*, without declination from any point

Exod. 10. 3

Num. 11. 4.

132 *The sympathie of natures*  
thereof, being so inseparably conioyned  
vnto him.

*Brunellus.* *Si caput a capio, vel dixeris a capiendo:*  
*Tunc est Roma caput, singula namq; caput.*  
*Si declinando capio, capis, ad capiendum:*  
*Retia laxauit retia larga nimis.*

3. Herein also the similitude holdeth  
beweene men and fishes, that both kinds  
by nature are dissolute and lawlesse. The  
fishes without any order or ranke, runne  
euery way as they list, without checke or  
controuement; so doth the naturall man  
of himselfe, thinking euery thing to bee  
lawfull, which is lustfull vnto him. The  
smaller are a pray to the greater fish: so  
is the poore to the Potentate; the meaner  
to the mightier. If there were not lawes  
to curbe our crooked and cruell natures,  
each mans sword would be in his fellows  
bosome, and right should yeeld to might;  
and titles would bee tryed at the pikes  
points: a malignant matterie, should ma-  
nage matters among men, as it doth a-  
mong fishes in their element. How wilie  
and wilde we ar by nature, and how wee  
walke out of course of our selues, in the  
way



way of the worldly, as fishes in the deeps wee may soone consider, if wee woulde please to descend into our selues, and by others manners, to measure our owne.

The vnruely rule of the olde *Israelites*, is with a solemne induction thus brought in, by *Moses*; Remember, and forget not, how thou prouokest the Lord thy God to anger in the wildernesse: since the day that thou

*Deut. 9. 8, 9, 22.*

diddest depart out of the Land of *Egypt*: also in *Horeb*, *Taberah*, *Massah*, and in *Ribroth-battaauah*. They were so orderly

vnorderly, as notwithstanding they had seen his miracles, which he did in *Egypt*: yet they tempted him ten times, & obeyed not his voice. *Aarons* rodde that bud-

*Num. 14. 22.*

ded, was cofered in the Arke, as a liuely remembrance of their wonted rebellions.

*Num. 17. 8, 9, 10. &c,*

Finally, we are rather Planets of vn-certaine motion, than fixed stars in their proper stations: or to keep my selfe within the hedge of my comparison; we course as fishes without course, in the whole course of our lues. Besides, as fishes wee take the

*Of the abuse of power, strength, prioritie. &c.*

priuiledge to the vttermost of our power, prioritie, and authoritie, ouer others; straining it as a skinne of parchment on the hooks, & racking euery ioynt therof vpon

134 *The sympathie of the natures*

the racke of our excessiue affections. So that did magistrates the vocall Lawes of the land, by rule of reason, strangle many mens passions, the lesser would be spoyled by the greater sort, without any compassion. For what keepeth these Pronounes in vse, *Meum*, and *Tuum*, and maketh euery one owner of his owne, but the power of good Lawes? Why are wee rather Christians, than *Albinians*, *Nigrians*, *Cassians*: That is, religious, rather than rebellious: but onely for such sacred sanctions sake as are set before vs? What diuideth and distinguisheth persons according to degrees, that they skul not, and skudde not confusedly together, as fishes without difference: but onely such good lawes as are prouided in such cases? The Poets faine, that *Themis*, the mother of all honestie and vertue, had three daughters, 1. *Eupom*, 2. *Phon*, 3. *Epim*. 1. Good Lawes. 2. Iustice, the consequent of good Lawes. 3. Peace an indiuided follower of them both. I finde them all hand-fast together, in this peece of Psalmodie: *Giue thy iudgements, O Lorde, vnto the King; and thy righteousnesse vnto the Kings sonne:*

Psalm. 7. 2.  
1. 2. 3.

then

of the fishes of both natures. 135

then the mountaines shall bring forth peace,  
and the little hilles righteousness vnto the  
people. These alter our nature and pro-  
perties very much, and by these some  
sort are ouer-awed sufficiently (though  
the behauiour of some cannot bee bound-  
ed, but it will flowe: as *Iordaine* ouer  
the banckes) counting as *Theodosius*, that *Theodosi-*  
only lawfull, which the Lawe doth per-  
mit. There is also another fashion which  
would be left, which was taken from fi-  
shes, and that is our pleasure which wee  
take in the worlde, as fishes in the wa-  
ter. But therein fishes are not to bee  
blamed, for they holde their right course:  
For the deepes are their dwelling places,  
and they liue no longer then they are in  
them. But Christians by *Christ* are cho-  
sen out of the worlde, and their con-  
uersation with the *Aposle*, is in hea-  
uen, and they are crucified to the world,  
that they might bee glorified with *Christ*.  
What felicitie can bee in those things,  
which are giuen vs for a Iudgement? If  
there were not a iudgement in them,  
they would not bee called *Thornes*, as *Mark. 4. 7.*  
they are by our Sauour. If they were *1. Tim. 6. 9.*  
not a deathfull daunger to some, they *Phil. 3. 3.*

136 *The sympathie of natures*

woulde not haue beene called *snarers*, as they are by the Apostle. If they were not of the basest reckning that might bee, *Paul* would haue giuen a better name than doong vnto them. But he gaue that name which was worst of al, to that thing which he himselfe esteemed worst of all. If the world were our proper Element, as the waters are to the fish, we had reason for our selues to bee worldly minded: But seeing *Christ* hath sayd vnto vs; *Yee are not of the world*. For the loue of *Christ*, wee must forsake the

*Math. 9. 9.* worlde, as *Mathew* forsooke his custome, when he was called to a better condition: as the *Samaritan* woman forsooke her watter-pot, hauing drawne waters from the welles of saluation, by conference with *Christ*: as *Saul* forsooke all, when  
*Iob: 4. 28.*  
*29.*  
*Acts. 9. 10,* he was made a *Paul*, and betooke him-  
*22.*  
*Matth. 4.* selfe to *Christ*: as the Apostles wound  
*19, 20, 21,* vp their worldly nets, when the draw-net  
*22.* of the Gospel by the gracious hand of *Christ* his dispensation, was put into their hands.

It is euery way commodious to the life of the fishe, to bee wholly in the water: But it is euery way hurtfull to the soule of  
man

man, to be giuen vp wholly to the world. For to get worldly gain, the body would taine liue : but the desire of heauenly glory, maketh it glad to die. Worldly cares maketh a man very vntrestie with himself: the comforts of the Spirit, are a superfe-  
deas to them all, and giue them his absolute *Quietus est*: so that as the holy Ghost *Acts 2.2.*  
filled the house : so grace, peace, and ioy in the holy Ghost fulfillleth his heart.

As he that may walke in the warme Sun, neuer desireth the light of the Moone; so he that walketh in the way to heauen, wil neuer force of his worldly wayes more. The fish liueth onely by the water, but man liueth not by the world only, but by euery worde of God. As that picture is *Matth. 4.4*  
more cunning & curious, which the mai-ster painter himselfe draweth and casteth into colours, than that which is but done by his Apprentises : so our life is more liuely vnder God his protection, thā with al whatsoeuer worldly prouision. The water sufficeth the fishes in their appetites: but when we haue whatsoeuer the world can afford vs, wee are not contented. For when *Alexander* had cōquered the whole *Alexander.*  
world, he was cast into a melancholly passion,

138 *The sympathie of natures*

sion, because he had not any other world to warre withall. The world rather feedeth than slacketh our appetites, as oyle doth the fire. The worldling riseth early, and goeth to bed late, and eateth the bread of sorrowe, labouring to labour, and caring to take care: plowing vpon the rockes, and rowling the stone of *Sisyphus*, and is neuer at rest. He is likned by one, to a people in *Africa*, called *Psylli*, that are at great warres with the windes. *Democritus Abdorites*, had in derision the whole estate of the world: and *Heraclitus* wayled and lamented the course of it. *Salomon* gaue a blowe to the worlde on both cheeks, when he doubled the word *Vanitie* vpon it: and when hee trebled hee, hee shewed that hee knew what he spake: and that hee would not repeale it. And *Jonas* doth not nick-name them at all, when hee termeth all the delights of it, *Tyding vanities*. It is *Iehonah*, one-ly which is his Name for euer, that sufficeth vs for euer. The *Rabbins* doe obserue, that all the letters in that his Name, are *Litera quiescentes*: from whence they expressed this mysticall meaning, that all creatures haue from God their rest. And  
the

*Psal.* 117.  
2.

*Herod. lib.*  
4. *Psylli*:  
*Democri-*  
*tus, & He-*  
*raclytu.*

*Ecclesiast.* 1  
2.

*Iona.* 2. 8.

*The Rab-*  
*bins,*

the Prophet countenanceth not a little  
that construction; saying: *In the Lord put* *Psal. 11. 1.*  
*I my trust: how say you then unto my soule,*  
*Flie to your mountaine as a bird?* Wee say  
with Bernard: *Sane esse omnium dixerim* *Bernard in*  
*deum: non quod illa sunt quod est ille: sed* *Cat. 6. serm.*  
*quia ex ipse, & per ipsum, & in ipso sunt om-* *4.*  
*nia.* Hee is God of all: not that those  
things are of that nature as hee: but be-  
cause of him, by him, and in him are all  
things. So that a stone that is cast out of  
a sling, or bowe, neuer resteth vntill it  
commeth to his center: so God, whose  
center is euery where, and circumference  
nowhere, is our onely rest, and without  
him onely infinite, our desires are ne-  
uer satisfied that are infinite. 5. Fur-  
ther, if wee consider of men and fishes  
in their naturall stoliditie, wee shall  
finde agreeable correspondencie be-  
tweene them. Whereas other creatures,  
aswell birdes in the ayre, as such as walke  
vpon the ground, giue many outwarde  
shewes and tokens of witte: onely the  
fish is a foolish creature altogether in-  
docible. So as by the fir-name of a fish,  
they vnderstood a man of absolute follie  
among the Egyptians.

140 *The sympathie of natures*

- Ephe. 2. 11* If wee giue man his right, as hee is  
*12.* without God, hee is as foolish as the fish.  
*Psal 12. 9.* For the horse and Mule without vn-  
*Of the fol-* derstanding, to whome *Dauid* compa-  
*ly of man,* reth him; by the iudgement of God in  
*as he is* the mouth of the Prophet, is of better vn-  
*without* derstanding than hee. *The Oxe knoweth*  
*God. And* his owner, and the *Asse his masters cribbe:*  
*of true wis-* but *Israel hath not known: my people hath*  
*dome.* not understood. I grant they haue the wise-  
*Ia. 1. 3.* dome of the worlde, which the spirite of  
*1. Cor. 1. 20.* God calleth foolishnesse: *The wisdom*  
*3. 19.* of the world, is foolishnesse with God. *Pha-*  
*Exod. 1. 10.* roah saide, *Let vs worke wisely:* when hee  
wrought most foolishly. The Apostle  
maketh a great enquirie after the wise,  
*1. Cor. 1. 20* and would faine finde him out; *Where is*  
the wise? where is the cribbe? where is the  
disputer of this world? hath not God made  
the wisdom of this world foolishnes? Christ  
calletth such, Wizards, Dizzards, wise  
without vnderstanding: when as he saith:  
*Matth. 11.*  
*25.* *I giue thee thanks, O Father, Lord of hea-*  
*nen and earth, because thou hast hid these*  
*things from the wise, and men of vnderstan-*  
*ding, and hast opened them vnto babes.* And  
the wisest of men (the Sonne of man on-  
*Prou. 1. 22.* ly excepted) calleth them starke fooles,  
saying:



*of the fishes of both natures. 141*

saying: *O ver foolish, how long will yee loue foolishnesse?* Hee is no more to be admired that can make much matter, by inuention of wit, of a slender subiect: than the shoemaker is, that can make a great shoe for a little foote. How can they be wise, whose whole cogitations and actions are foolishnesse? For there is no true wisdom, but that which is heauenly, which is the word of God, or *Christ* the sonne of God, the onely subiect and argument of the worde, *who is made vnto vs* (by God his Father) *Wisedome, Righteousness, & Sanctification, and Redemption. In whom are hid* 1. Cor. 1.30  
Col. 3.  
*all the treasures of wisedome and knowledge.*

But this wisdom, is of little woorth with those, who in the eyes of the world, seeme of most worthe; who stoppe their eares with waxe, when this wisdom is spoken off, and thinke themselues wiser than any of their teachers. But they are but wise after a sort, in *their generation* - Luk 16.30  
*on*, as *Christ* distinguisheth: wherein indeed they haue eyes as broade as the Moone, and haue a priuiledge aboue their betters. But such a duantage hath the Owle of a man, whose sight is better

ter in the night-time, than a mans. In  
 deedes of darknesse, such Owles faces are  
 better sighted than the children of light.  
 So is the Catte cunninger than a man, to  
 beguile a Mowse : in wilie craftinesse,  
 the rudest rusticke easlie circumuen-  
 teth the greatest Scholler. But hee is  
 but an Asse in the shape of a man, who  
 hath not learned *Christ* : and whose  
 bringing vp hath not beene in Gods  
 Schoole. That is *Moses* iudgement,  
 when hee sayth : *Keepe the ordinances and*

*Deut. 4. 6. Lawes which I haue taught you : for that  
 is your wisdom, and your understanding in  
 the sight of the people, which shall heare all  
 these ordinances, & shall say : Only this peo-  
 ple is wise, and of understanding.* When

*Psal. 78. 57* *Saul* started from the wisdom of the  
 worde, like a broken bowe, he was but  
 a sorte for it, and *Samuel* doubted not to  
 befoole him to his face, saying in broad

*1. Sam. 13. words: Thou hast done foolishly. Salomon,  
 13. I assure you, left his wisdom behind  
 him, when by marriage of strange wo-  
 men, he worshipped strange gods, doing  
 as foolishly as I heard of any, as the con-  
 sequent thereof, euen to the common ca-  
 lamitie of his Countrie, (it being beside  
 the*

the scandall of example, the occasion of  
the rupture, and mangling of his monar- <sup>1. King. 11.</sup>  
chie) too lamentably confirmed. *Jeremy* <sup>1. 2. 3. 4. 5.</sup>  
wondered, how he should be a wise man, <sup>14. 23, 25,</sup>  
that is not a Gods-man, saying: *How doe* <sup>26. 31. &c.</sup>  
*ye say we are wise? yee haue reiected the word*  
*of the Lord, and what wisdom is in you?*  
As *Ezechiel* calleth them, *foolish Pro-* <sup>Ezech. 13. 3</sup>  
*phets:* and denounceth a woe as bitter as  
worme-wood, to such as take not their  
text from Gods mouth, but broach their  
owne fancies: so folly is with them, and  
they haue no lesse woe, that are wise in  
their owne conceits onely; and wise to  
the world, and not to Godward. Though *The Turkes*  
it bee a rascall religion that the Turkes  
professe; yet they haue that grace, as  
they command that religion, by the leuell  
of their actions: For their Professor of  
the Lawe standeth vp, and in his charge  
especiall commandeth, that before they  
beginne to sit in counsell, they consult  
of nothing derogatorie to religion: in-  
sinuating religion to the foundation of  
all wisdom.

Heathenish men, to drawe on the  
popular applause to those Lawes which  
they should propound to them: did beare  
the

144 *The sympathie of natures*

the people in hand, that they were grounded vpon the rules of Diuinitie, and that they were warranted by their owne Gods. *Numa* in a generall assembly at

*Of Aegria, Rome*, alleaged that hee had conference  
and *Numa*: with the Nymph *Egeria*, in the scrowle  
*Inuen. Sad.* of those statutes that he then set out. *Sol-*  
*2. & me-* lon suggested direction of authority from  
*lam l. 15.* *Minerva* in like case: *Lycurgus* of *Lace-*  
*fab. 1. &* *demon*, pleaded his commission from *A-*  
*44. liu 1. ab* *pollo*: *Mimos* in *Creete*, sayd he came from  
*v. b. condit.* *Iupiter*. *Charondas* of *Carthage*, tooke  
*& Plutar.* counsell of *Saturne*, as he suggested: *O-*  
*in Numa.* *Syrus* of *Egypt* with *Mercurie*: *Zamol-*  
*Solon.* *xis* of *Sythia* with *Vesta*. And the peo-  
*Lycurgus.* ple of those times vpon such supposals  
*Minos.* yeelded, & became obedient vnto them,  
*Charondas.* wherein they plainly distrusted their own  
*Oyrus.* wisdome, and thought it the best wise-  
*Zamolxis.* dome to anchor themselves vpon hea-  
uenly wisdome: wherein they were mis-  
led with the blindnesse of those umes,  
ignorance as a hand-kerchiefe couering  
their eyes.

But sure we are, that *Moses* had his  
*Exod. 19.* lawes deliuered him from God, vpon the  
*16, 18, &* mountaine *Sinai*: which haue beene since  
*20. 1, 2, 3.* confirmed vnto vs by the oracles of Pro-  
*& c. and 31* phets  
*18.*

phets, and by *Christ* the Law-giuer and life of them himselfe. To this, beare all the Apostles witnessse, and the Martyrs haue set their redde waxe thereunto.

Wherefore, *stultorum omnia sunt plana*:

The worlde runnes quicke with fooles; the children thereof fauouring, and fauouring nothing lesse, than Gods worde, the wisdome of the spirit. For if wee take a suruey of mens natures: wee may place them all in one of these 3. ranckes

and classes. 1. First, of such as are simple by nature, and of shallowe capacitie,

3. *Ranckes or classes.*

who are made to dwell in their homeborne stoliditie, by such as are about them of a peruerse subtiltie: These doe not so much as wet their lippes at this wel-spring of wisdome, they haue not a smacke or taste of Gods wordes, and therefore fooles they are euery inche of them. 2. A second sort there are, that are as dangerous, as the former were pitious; who are those that make a mocke of the counsels of God, and entertaine

2. *Pet. 3. 3.*

with derision whatsoeuer is deliuered to them of God, of the end of the world,

4. *Iude. 18.*

of the reward of the good, & of the wicked men, and of the whole mysterie of

L

our

146 *The sympathie of thenatures*

our sacred Religion. Such are fooles in graine, but they are lewde and knauish fooles; and I meruaile that the earth is not wearie of such a burden. 3 But the rankest brood of all, are that butcherly brother-hood, who not onely are colde in religion, but burn in hatred and detestation towards all such as are of that most holy profession. The flocks of these diuillish foolish companions are beyond all comparison, hell it selfe neuer casting vp more horrible abomination, than proceedeth from their viperous mouthes. And are there not euery where rablements of these? doe not this follie set vp a monarchie in the Theater of this worlde? were the world sacked & ransacked accordingly, what a pitious part of true wisemen should we finde? Wherefore the *Egyptians* spake by booke, when they followed a man with a fish for his follie. For as we haue measured wisdom by the line of truth, and weighed it accordingly by the shuttle of the sanctuary: man is wholly by nature out of square, and wayeth not a graine.



## THE NINTH CHAPTER.

*Of the Antinathie and differences of  
fishes of both series, and of the  
angling of both kindes.*



Although in some properties (as wee haue formerly shewed) men sort with fishes, as if they were of the same body with them in those things, and specially that are of baddest nature: yet in many parts, they differ between themselves, as we may now consider. 1. First, though they be of hurtfull nature to those of their own nature, in their owne element, where they catch & kill all they can, and liue vpon the spoile, yet they couet not to go beyond those boundes to prosecute their crueltie. But man wil haue his mind, though he compasseth sea and land, & taketh the widest perambulation that may be throughtout the whole world.

L 2

We

148 *The differences, and angling*

Wee may say with the Poet vnto him.

*Qua regio in terris vestri nō plena laboris?*

What Country round about,  
your labour is without?

The sea with his barres, cannot barre  
him of his purpose; but as the Poet saith  
of him,

*Impiger extremos currit mercator ad  
Indos.*

The merchant, wealth to winne,  
doth run through thick and thinne.

The fish is but foolish and innocent, in  
respect of man; for the munitions and  
machinations that hee dayly doth deuise  
are wonderfull, and those onely excogi-  
tated, and opposed against man-kinde. It  
would pose the best mans skill in cogita-  
tion (I will not say Oration) to com-  
prehend the seuerall deuillish deuises of  
man against man; his threats, reproa-  
ches, prisons, tortures, thefts, piracies, vi-  
olent affections, of which no man can be  
secure in his greatest securitie. *Cicero*  
maketh mention of a certaine Phyloso-  
pher, who had made a booke of the va-  
rietic of diseases (vnto which wee are  
subiect) together with the proper causes  
thereof: as inundations of waters, epide-  
mies,

*Cicero.*



mies, apoplexies; the venemous teethe of beastes, and such like; in conclusion of all, saith, that more are cut off by the crueltie of man, than by all other means else. For hee is a hammer that is neuer battered: a sword, whose edge is neuer dull: a snare, into which euery one must fall: a prison, which no man can escape: sea, by which we must needs trauell: a general punishmēt, that must be vndergone.

The fish in the streame, is onely in danger of the greater sort: for there is none of them assaulteth a bigger than himself: but the veriest mennow among men, the salt and sweepage of the court, dare conceiue and contriue the death of the Prince of the court: the mā most despicable, dare arise vp against the honorable. More vngracious is man by much in his generation: than fishes in their kindes.

2. Heerein also is absolute disproportion betweene the ordinarie, and spirituall angling, and the fishes of both natures: that in the one, the frie and smaller sort, doe keepe off the greater: in the other, the greater doe hinder the smaller from comming to the baite. In ordinary angling, you shall often perceiue the bait

150 *The differences, and angling*

so nibbled away, and the end of the hooke made so bare by the palurie sort of fishes, as the great ones seeing it, dare not adventure on it: wherefore anglers often drawe vp their hookes, and put whole baytes vnto them. But in our angling for men-fish, wee haue the contrary experience, the great water Pikes & Pearches, I mean Prelats and Potentates, by their corrupt examples discouraging them, or by their ouer-insolent authoritie, detaining them from biting. If they would giue better example themselves, the people would soone be better. But if the head be sicke, the whole body will be heauie. If the eye be blinde, the whole body will be darke. The oyntment of example, runneth from *Aarons* heade, downe his beard, and the skirts of his clothing: that is, to the middle and lowest sort of the people. It is *Salomons* saying, & Scripture examples bind it; and moderne proofes find it: *Of a prince that hearkneth to lyes, all his seruantes are nicked.* For the people take their precepts out of princes, and prelats practise; futing themselves to their disposition, according to the Note the Prophet *Isaiah* taketh of them, saying: *There shall be like people, like Priest:*

*Isai.* 1. 5, 6,  
10, 20, 23.

*Etc.*

*Matth.* 6.  
22, 23.

*Psal.* 133. 2

*Prou.* 29. 12

*Isai.* 24. 2,

Priest: & like seruant, like master: like maid,  
 like mistresse: like buyer, like seller: like lender,  
 like borrower. The fins of *Ieroboam*, were  
 attractive as the stone, that draweth yron <sup>2. king. 14.</sup>  
 after it, wherefore to the mention of him <sup>24.</sup>  
 you haue alwayes this addition: *Ieroboam* <sup>2. Chron. 13</sup>  
*the sonne of Nebat, that made Israel to sinne.* <sup>1. king. 2.</sup>  
 Euery superior standeth doubly charged. <sup>28. 30. &</sup>  
 1. With the sin. 2. With the example. For <sup>14. 16. &c.</sup>  
 their sin is, as *Oza* his fore that was in his  
 fore-head, which euery one might see. But <sup>2. Chron. 26</sup>  
 a fault in a meaner man, is as *Moses* his le- <sup>19, 20.</sup>  
 prous hād, which he did hide in his bosom <sup>Exod. 4. 6, 7</sup>  
 Princes, prelates, predominant powers, are  
 the proppes and pillers of the people, and <sup>Exod. 13. &</sup>  
 they are as the cloudie pillar to the *Israe-* <sup>14.</sup>  
*lites*, who went as that went, & stood still  
 as that stood stil. *The Sichemites* were cir-  
 cumcised, Lord *Hemor* their prince being <sup>Gen. 34: 20</sup>  
 circumcised before them. The whole gar- <sup>24.</sup>  
 rison, did cut off euery one a branch from <sup>Iudg. 9. 48.</sup>  
 a tree, after the imitation and direction of 49.  
*Abimilech* their leader. The armor-bearer  
 slew himselfe: his soueraigne *Saul* being <sup>1. Samu. 31.</sup>  
 slaine first before him. It was giuen in <sup>4. 5.</sup>  
 charge by God, that the captaines & ring- <sup>Num. 10. 2</sup>  
 leaders, at the first blast of the trumpet <sup>3. 4. 5. &c.</sup>  
 should set forward, that the people might

152 *The differences, and angling*

- Iosua. 3. 15.* follow them. Duke *Iosua*, first himselfe  
*16. 17.* passing ouer *Iordan*, with the Arke of the  
*Iosua. 4. 1. 2.* Couenant, and the Priestes with him: the  
*Ec.* rage of the waters abated, and al the peo-  
 ple followed securely after them. No soo-  
 ner came the Kings writ to his Lieutenāt  
*2. Sam. 11.* *Ioab*, for the dispatch of *Vriah*, but hee  
*15. 16.* executed it accordingly. *Baltazar*, first  
 giuing that euill example, all his concu-  
 bines prophaned the holy vessels of the  
*Dan. 5. 2. 3.* Temple. *Augustus* laying an heauie tax-  
*4.* ation vpon the people, *Syrenius* his substi-  
*Luke. 2. 2.* tute, by and by leauied it. *Herod* signing  
 the bill for *Iohns* death, not one of his  
*Matth. 14.* Nobles woulde speake a worde against  
*9. 10. Ec.* it, but temporisors they are all the sort of  
*Ionas. 3. 5.* them. The whole citie and court of *Ni-  
 6. 7.* nuueh, were conuerted with their King.  
 The Ruler first beleeuing in *Christ*, and  
 becomming a Christian, his whole house-  
 hold was a Christian congregatiō imme-  
*Iohn. 4. 46.* diately. Whē *Matthew* the master Publi-  
*30. 51. 53.* cane, wold be a professor; he inuited with  
*Matth. 9. 9.* *Christ*, many Publicanes to his house,  
*20.* thereby to toll them onto the same pro-  
 fession. The sea followeth the tempera-  
 ture of the ayre: so that if the ayer bee  
 calme, the sea is quiet; but if the ayer ruf-  
 leth,

flesh, the sea foorth-with stormeth: so the people wagge after the example of greater powers, whether it bee good or euill. The riuer hath his nature from the fountaine from whence it floweth: so that if the fountaine bee pure, the riuer water is cleare: but if the fountaine bee corrupt, the riuer must needs drawe corruption from it. The heads of Countries, make their people like ynto themselves, in condition of manners. When *Herod* Matth. 2, 3 was a troubled fountaine, at the tydings of *Christs* birth, all the waters of *Hiernusalem* (I meane his subjects) as the Text saith, were troubled likewise with him. Such things as we perceiue to be drawne into example by our betters, we conclude with our selues, that wee may safely imitate. Hereupon saith *Cherea* in *Terence*: *Cherea in*  
*Hac inquit non facerem quæ Iupiter fecit? Terence.*  
 Should not I do those things that *Iupiter* doth? Though reason rule some; yet othersome, measure actions by the rule of examples: as the Poets notably doe obserue. For what saith *Claudian* in the case?

*Componitur orbis.*

*Regis ad exemplum, nec sic inflectere sensus claudians*  
*Humanos edicta valent quam, vita regentis:*  
*Mobile*

154 *The differences, and angling*

*Mobile mutatur semper cū principe vulgus.*

The world doth wagge in euery thing,  
After the example of their King.  
The people stand in greater awe  
Of Princes life, than of his lawe.  
The common people variable,  
With euery prince is changeable.

From which obseruation, the selfe  
same Poet lessoneth them thus.

*Hoc te prater ea crebro sermone monebo,*

*Vt te totius medio telluris in orbe*

*Viuere cognescas, cunctis tua gentibus esse,*

*Facta palam, nec posse dari regalibus vsquam  
Secretum vitijs.*

This I moreouer off thee tell,  
That thou in midst of all doest dwell  
Where all thy deeds are soone espide,  
For Princes acts can no place hide

*In Millico-  
nis laudi-  
bus.*

The same Poet in another peece of *Ode*  
and Dittie hath the like tunable harmo-  
nie, wryting thus :

*Scilicet in vulgus manant exempla regentū;*

*Vtque ducū lituos sic mores castra sequuntur.*

The peoples practise is, as Regents giue  
example:

After their liues as sound of home, they  
willingly do trample.

*Onia*

Quid hath the like direction vpon the like obseruation.

*Epist. ad Linia de morte filii.*

*Imposuit te alto fortuna, locumque tenere*

*Inssit honoratum, linia perfer onus:*

*Ad te oculos auresq; irabis, tua facta notamus*

*Nec vox missa potest principis ore regi.*

Hath Fortune heau'd thee vp on high,

And set in honors seate :

Thy shoulders *Linia* doe apply

To beare the burthen great.

Thou dawest to thee our eies and eares,

Thy deeds we doe record:

Once spoken, cannot be suppress

A publike persons word.

*Iuuenal* to shew the force of examples, *Iuuenal. sat.*  
writeth in this wise. 14.

*Sic natura iubet velocius & citius nos,*

*Corrumpunt vitiorum exempla domestica*  
*magnis:*

*Quum subeant animos auctoribus:*

Sooner and swifter vnto sinne

Wee are inclin'd and brought

By euill domestick president

Corupted and mistaught :

Calling to minde how like hath beene,

By greater persons wrought,

But

But here is the mischief, that this our contrarietie to the fish is so dangerous. For if it were but through the manner men, by whose rudenesse and barbaritie the blessed baite of the Gospell were detained from the worthyer sorte, it would be farre better than it is. For the supine securitie of the ruder rowt, should redounde vpon their owne heads alone: and the greater persons should haue no dammage by it. But the case beeing as it is, that the greater ones scare their inferiours from the hooke that should heaue them vp to heauen, and from the bayte of their blisse, which are the soules, that by their hurtfull example, are carryed head-long into hell. For like oyle, they runne into euery ioynt and vaine: like a Gangrene, they spread ouer the whole body: like leuen, they sowre the whole lumpe: they are like a sincke in a Cittie; like a boyle in a bodie: a sparke that setteth a whole country afire. It is the consequence of the Prophet: *The whole body is heauie*: hauing tolde vs first, that the head was sicke. The rancke corrupt humour runneth fró the crown, to the soule of the foote, and leaueth no free spot of

35a.1.5.6.



a sound body. Though a smaller stone chaunce to drop out of a wall, the voyde roome is not espied, or if it bee, it with ease againe filled: but if a great corner stone falleth, it bringeth downe a rowe and heape of smaller with it: when a meane man sinneth, he falleth alone, but the misdoings of the mightier men by hurtfull example that drawe on others with them, doe very mightie mischief. Wherefore the sinnes of the inferior sort, are wholly giuen to their rulers and gouernours. Wherefore *Moses*, when the *Exod. 32.* people had sinned, censured *Aaron* the 21. Priest for it, saying: *What did this people vnto thee, that thou hast brought so great a sinne vpon them?* And hee doth rightly in it. For if a clocke bee out of kelter and frame, I trowe the clock-keeper is more to bee blamed, than the clocke which is at his ordering? And bee such sure, that they shall bee one day soundly charged for it. So was *Dauid* by *Nathan*, who in the midst of mercie pronouced ouer him in the forgiuenesse of his sinnes, snatched in this sort for his euill example: *The Lord hath put away thy sinne, thou shalt not dye. Howbeit because by this deed, thou hast*

158 *The differences, and angling*

2. Sam. 12.  
14.

*hast caused the enemies of the Lord to blaspheme, the childe that is borne vnto thee shall surely dye.* The Oliue tree that is planted among the vines, because it occupyeth but a little roome hurteth not the vines: but the nuttree, that cōbreth the ground, & taketh vp such a wide space, doth greatly hinder them. The Potentates, that take vp all the roome of the land, & sway al things as they list, are dangerous to the vineyarde of the Lord of hoasts, by their securitie and hostilitie: the trebuler sort that are thrust to the wall, that neuer growe high, or over-dreepe others little, by all the euill they can doe, can damnifie others. O therefore, that it would please God, to sweepe their house, that we might finde his lost groat: to turne them that they might be turned, and thereby turne such as are vnder their charge, vnto the worship of God. For as by their fearefull euill examples, they holde vp as it were the chinne of iniquitie: so by these good examples in their conuersion vnto God, pietie would set vp a monarchie among vs. *Dauid* onely by the line of his good life, did drawe *Saul* vnto him, holding vp such a lumpe of vp-rightnesse vnto him, as did enlighten and  
in.

inflame him. The *Baptist* beeing a man 1.Sam.24.  
and 26.15. of such absolute carriage, as no man could approoue: hee had heapes of followers, who swarmed like Bees about him, & admired him, & applauded him, as the *Messias*. The thief that was crucified with our Saniour Christ, seeing such strange loue in the Lorde, as praying for his persecuters, at the very nicke and last cast was conuerted by it. *Paul* by his learning and life, together by his wordes and workes wrought a great worke among the Gentiles. He did not fight as one that beateth the ayre: but hee looked to his carriage, and so humbled his body, that hee might not bee a reprobate himselfe, whilest hee brought saluation vnto others. It is the point *Peter* much standeth vpon, and laboureth to perswade, that such as are lights, might so lighten the world: that it seeing the same, may glorifie God in the day of visitation. 3. There is further this marke of difference betweene this two-folde fishing: that the fishes of the one side are taken to dye: but such as are taken by our Ministeriall fishing, are taken that they might liue, they are translated from death to life for euer.

Their

*Luk.3.7.12  
15.&23.  
43.*

*1.Cor.9.21.  
22.27.*

*1.Pet.2.3.*

160 *The differences, and angling*

Their resurrection from the pitte of their perdition, maketh them partakers of the second resurrection to eternall saluation. Common prooffe teacheth the one, and spirituall prooffe the other. *Yon*  
*Ephes. 2. 1.* *hath hee quicked, that were dead in trespases and sinnes,* saith the Apostle. Answerable hereunto; is this his other assertion: *And yee which were dead in sinnes, and in the vncircumcision of the flesh,*  
*Col. 2. 13.* *hath hee quickned together with him.* And this estate and condition of the faithfull, is plainly declared by *Christ*,  
*Iob. 5. 5.* when hee saith; *The houre shall come and now it is, when the dead shal beare the voyce of the Sonne of God.* Wee were all of vs without *Christ*, dead in our sinnes, and were buried in the bedde of darknesse of all errors, and superstitions, into which by the subtile illusions of Sathan wee haue beene ledde, and held in the captiuitie and bondes of them. But *Christ*, who hath destroyed the kingdome of darkenesse, hath brought vs backe to life, and the light of faith. As he stayed the widdowes son when the Porters had him on their shoulders vpon the beare, and restored him to his mother: So when  
*Luke 7. 15.*  
 wee

wee were giuen vp to the second death, *The great*  
 and the deuils officers were busie about *mercie of*  
 vs, to carrie vs away with them: *Christ*  
 with his sauing Worde came among vs, *Christ in*  
 seazed vpon vs, tooke vs out of their *sauiug re-*  
 hands, and restored vs to our heavenly *pentant*  
 Father. *Christ* was the day-man, and me- *sinner.*  
 diator betweene God and man; and spake  
 comfortably to vs, as vnto *Hezechias,* 2. king. 20  
*Thou shalt not dye, but live.* *Adams* state 5.  
 was happie in his earthly Paradise, but *Gen. 2. 15.*  
 the case was quite altered with his sinne. *Ex. 3. 23.*  
 And wee may take vp *Iobs* wordes con- 24.  
 cerning him; *His harpe was turned into*  
*mourning, and his organs into the voyce of* *Iob. 30. 31.*  
*them that weepe.* But wee are safe *Gen. 3. 15.*  
 enough againe by his seede, the second *1. Cor. 15.*  
*Adam* by whome wee are saued, the *45. &c.*  
 omnipotent worde of God, taking our *Rom. 5. 14.*  
 nature vpon him, and vndergoing the *15. &c. &*  
 wrath of his Father, and death the wa- *Rom. 1. 3.*  
 ges of sinne due vnto vs. Whose side *Hebr. 9. 14.*  
 beeing opened with a speare, there ente- 23.  
 red liuing creatures into him, all such as *1. Pet. 3. 18*  
 are to bee saued, both cleane and vn- *Iohn. 19. 34*  
 cleane: as of all sortes into the Arke  
 of *Noah*, that were preserued from dan- *Gen. 7. 1, 2,*

ger of drowning. Wherefore my soule  
 sleepe securely within him, as in a Caue;  
 and nestle thy selfe in him, as Doves in  
 the clifts of Rockes, and the Lord

2. Tim. 2.7.

giue thee vnderstanding  
 in all things.

(∴)

FINIS.



